COACHING THE COACHES: A FRAMEWORK FOR COACHING EXPERIENCED

PASTOR-COACHES IN FRENCH EVANGELICAL BAPTIST CHURCHES IN

QUEBEC

A THESIS-PROJECT

SUBMITTED TO THE FACULTY OF

GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE

DOCTOR OF MINISTRY

BY

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MAY 2017

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ACKNOWLEDGEMENTS

ABBREVIATIONS

AEBEQ: Association des Églises Baptistes Évangéliques au Québec.

ALS: Action Learning Supervision

BIlD: Biblical Institute of Leadership Development

C2C: Canadian Church Planting Network

CCE: Continuing Coach Education.

CEGEP: Collège d'Enseignement Général et Professionnel.

EBETM: Église Baptiste Évangélique de Terrebonne-Mascouche.

GROW: GROWing Human Potential and Purpose.

ICF: International Coach Federation

SEMBEQ: Séminaire Baptiste Évangélique au Québec.

ABSTRACT

Although there are many coaching books, literary resources on coaching addressed to those who want to learn to how to coach, very few resources are designed to lead, equip, train and coach experienced coaches. This also applies to church leaders. Without a doubt, in the 21st century, church leaders have to guide and coach current leaders to become future ones. It is their responsibility to equip the body of Christ, so that it is trained for the common edification that leads towards the unity of faith, the knowledge of Christ, and spiritual maturity. But who trains those pastors/shepherds/coaches? As members of God's family, pastors have to involve themselves in an ongoing process of development. Experience has shown that experienced pastors-coaches do not always have the will to continue their development; furthermore, human resources (trainer/peer-coaches) are not always available to meet their needs. The goal of this study is to explore the best possible framework for coaching these seasoned pastors-coaches into pursuing personal development and coaching training. Through a qualitative case study involving eight seasoned pastor-coaches, I analyzed eight specific dimensions of their experiences. The goal was to uncover the human resources needed to fulfill their needs, and to present a practical coaching model for seasoned pastor-coaches working with French-speakers in North America.

CHAPTER 1

INTRODUCTION AND RATIONALE FOR THE PROJECT[1]

This dissertation is entitled "Coaching the Coaches: A Framework for Coaching experienced[2] pastor-coaches in French Evangelical Baptist Churches in Quebec." Coaching pastor-coaches[3] who are themselves training their protégés[4] is very rarely addressed in research or in practice.[5] This research focuses particularly on the "peer-coach" role in particular.[6] First, it explains coaching's common and undisputed use as a development tool in all aspects of society. The concept of coaching—that is, a structured relationship in which a more experienced individual works with a less experienced one—is not a new phenomenon. The goal is to build upon, or develop what already exists in the Bible and throughout church history. From the birth of Evangelical Baptist churches in Quebec, coaching has been taken on as necessary practice to train future pastors, although providing ongoing training for current pastor-coaches seems to be problematic. Despite the fact that the practice of coaching is present in the Bible and throughout the history of the Church in Quebec, this does not mean that it is being used to its full potential. This is especially true for experienced coaches. The current study sought to

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[1] To promote a better understanding of the reading, you are encouraged to read the definitions of certain words at the end of this chapter.

[2] The expression "experienced" refers to a person who has been accompanied by a coach who in turn became a coach.

[3] In the context of this research, the term "pastor-coach" refers to a person in a leadership position working to train future leaders, particularly in the French-speaking evangelical church. See lexicon.

[4] The term "Protégé" is a title given to an individual who is in professional and spiritual training, and who aspires to leadership within French-speaking evangelical churches. The Webster Dictionary defines this term as "a young person who is taught and helped by someone with knowledge and experience." - protégé. See lexicon.

[5] To ensure a better comprehension of the research, it is recommended that you read the list of definitions at the end of this chapter as a preface to the entire work.

[6] In the context of this research, "peer-coach" is an experienced pastor-coach who coaches another pastor-coach. See lexicon.

discover whether the coaches who practice this discipline are themselves actively involved in a coaching relationship with someone else. This chapter concludes with a discussion on the larger implications of this research, as well as on the methodological framework (to be further discussed in subsequent chapters).

Introduction

Since the end of the twentieth century, coaching has been an essential discipline in many fields: sports, business, the arts, and education, as well as in personal life. It has demonstrated its advantages in the development of competent leaders. In her blog, Kathleen Stinnett, co-author of *The Extraordinary Coach: How the Best Leaders Help Others Grow*,[7] writes:

> From original research conducted by Zenger Folkman, we know that leaders who excel at driving for results have a less than 10% probability of being a great leader. However, when leaders are highly effective at driving for results and at coaching and developing others, they have almost a 90% probability of being an exceptional leader. And, we know that exceptional leaders create breakaway results that are far superior than those from merely "good" leaders.[8]

Not only are leaders who coach more effective than those who do not, but they are, in general, more appreciated by their subordinates. Further, according to Stinnett, leaders who are more effective at coaching have employees who "express higher engagement and commitment; are more willing to go the extra mile; are more willing to put in extra effort and are less likely to think about quitting."[9] Similarly, in a study completed by

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[7] John H Zenger and Kathleen Stinnett, *The Extraordinary Coach How the Best Leaders Help Others Grow* (New York: McGraw-Hill, 2010), http://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=333255.

[8] Kathleen Stinnett, "The #1 Reason Your Managers Don't Make the Grade," http://zengerfolkman.com/2010/07/. (accessed June 19, 2015).

[9] Stinnett, "The #1 Reason Your Managers Don't Make the Grade."

PricewaterhouseCoopers for the International Coach Federation, the participants concluded that:

> Respondents were passionate in talking about value, impact and effectiveness of coaching. Almost all organizations stated that they "know" coaching has been effective, but the evidence to support this is mostly anecdotal. Measuring the success of coaching was considered to be a challenge, and the methods used varied among the organizations. Broad ranging impacts of coaching include: Leadership development and performance; Increased levels of employee engagement; Reduced attrition; and Improved team working.[10]

Regarding the importance of coaching, Kimsey-House states that coaching is the working tool of the twenty-first century: "we believe that coaching is chiefly about discovery, awareness, and choice. It is a way of effectively empowering people to find their own answers, encouraging and supporting them on the path as they continue to make important life-giving and life-changing choices."[11]

Our modern era seems to be trying to take the credit for the discovery and elaboration of the disciplines of coaching and mentoring, but the Bible has already had much to say on the subject. Whether it is about man's relationship with God or relationships between spiritually mature people and young disciples, in Scripture we find all of the elements of proper coaching and mentoring. The Bible addresses these topics and more: it gives examples of communicating wisdom, the importance of listening, and dealing with correction.[12]

We find, not only in the Bible but also throughout church history, many examples of men and women who have discovered the wisdom of God through revelation and

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[10] "2013 ICF Organizational Coaching Study," n.d., http://icf.files.cms-plus.com/FileDownloads/2013OrgCoachingStudy.pdf, 11.

[11] Henry Kimsey-House, Karen Kimsey-House, and Phil Sandahl, *Co-Actstive Coaching: Changing Business, Transforming Lives* (Boston, MA: Nicholas Brealey Pub., 2011), Kindle location 175.

[12] The idea of coaching as seen throughout the Bible will be addressed in chapter three.

experience. Brian Williams, the author of *The Potter's Rib: Mentoring for Pastoral Formation*, speaks on this subject in the following:

> Turn our eyes away from the clamor and banter of our current age, and look instead to those wise practitioners of pastoral ministry among the people of God who have sought to faithfully mediate God's good news to others. What we find are persons who, while they faithfully served their current generation in Israel or the church, also served future generations by preparing other persons to take their place and carry on the task of ministry[13]

Fortunately, this tradition was passed down to our generation. As a result, mentoring and coaching have contributed substantially to the development of current and future church leaders. In regard to Christian coaching, Gary Collins, the author of *Christian Coaching: Helping Others Turn Potential into Reality*, states:

> The Christian coach helps people imagine ways in which their lives can be better. The coach walks alongside as people make changes that will improve their careers, their families, their journeys with God, and their world. Like all other coaches, the coach helps people get from where they are to where they want to be. But Christian coaching has a greater, nobler, and more eternal purpose. At its core, Christian coaching is the practice of guiding and enabling individuals or groups to move from where they are to where God wants them to be. Human goals, dreams, aspirations, and gifts are not discounted, as these often come from God. But Christian coaches encourage others to find God's vision for their lives and to move from following their own agendas to pursuing God's purposes.[14]

In *Christ-Centered Coaching*,[15] Jane Cresswell explains that there are seven advantages to coaching from a spiritual perspective. First, spiritual coaching leads believers to the discovery and the full use of their God-given capacities. Second, coaching helps believers to clarify their purpose and focus on their vision by helping them concentrate on what is essential and put aside what is secondary. Third, spiritual coaching allows believers to

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[13] Brian A. Williams, *The Potter's Rib: Mentoring for Pastoral Formation* (Vancouver: Regent College, 2005), 9.

[14] Gary R. Collins, *Christian Coaching: Helping Others Turn Potential into Reality*, 2nd ed. (Colorado Springs, CO: NavPress, 2009), Kindle location 199.

[15] Jane Creswell, *Christ-Centered Coaching: 7 Benefits for Ministry Leaders*, annotated ed. (St. Louis, MO: Chalice Press, 2006), 31-33.

develop self-confidence. The believer who is committed to living God's way will find the courage to decide and act upon things that those around him might not agree with. His trust in God liberates him from the potentially debilitating opinions of others. Fourth, spiritual coaching promotes the acquisition of new skills. It gives believers the assertiveness to take risks, to learn new things that are in accordance with their identity as Christians and with their abilities. Fifth, spiritual coaching facilitates intentional progress as important changes happen in the life and ministry of the believer. Indeed, it encourages believers to be bold enough to make further changes. Because they are focused on developing their purpose and strengths, believers' work becomes more satisfactory and motivating. Sixth, spiritual coaching produces a desire to coach other individuals. As they consider all the benefits that they have received through spiritual coaching, believers wish to see others benefit as well. Lastly, spiritual coaching helps believers to view their life from God's perspective. This new perspective opens horizons that are miraculous at times: believers can turn their eyes away from present circumstances and people to consider God and his work at large.

The discipline of coaching has also become an indispensable tool for the training of competent pastors and leaders for ministry. As employed by practitioners who believe that it is the model of formation for the ministry of Jesus and Paul, coaching is becoming an essential element in the training of emerging pastoral leaders. Coaching has established itself, then, as a valuable component in the development of skilled leaders both inside and outside the church.

Quebec's French-speaking Evangelical Baptist churches have greatly benefited from the coaching discipline. After an extraordinary missionary effort, lasting from the 1950s to the 1970s, the Holy Spirit's wind blew over Quebec. In the span of a decade,

many churches were planted. Although these were small congregations[16] and had limited resources, they gradually grew in number – particularly with young CEGEP[17] students – and as a result, the need for French-speaking pastors became more pressing.

On December 7, 1972, a group of pastors and leaders from the *Association d'Églises Baptistes Évangéliques au Québec* met in Montreal for the foundation of *SEMBEQ* (Séminaire Baptiste Évangélique du Québec, Evangelical Baptist Seminary of Quebec).[18] Some specific core values were to characterize this seminary. First, training for future pastors was to be hands-on; in other words, it had to be done within local churches. The pressing needs did not allow for the three or four years of absence required for the completion of a degree at a Bible school or university. Second, the training was to be supervised by a leader within the local church.[19] Every student registered at the seminary has to be coached by a pastor or leader[20] from their local church, in order to monitor their progress.[21]

In practice, coaching a protégé consists of three elements: first, the pastor-coach builds a personalized training program with the protégé, which is adequate according to the seminary's standards. The protégé's gifts, skills and personality, and the ministry's needs are also taken into consideration. Then, the pastor-coach must meet regularly with his protégé in order to supervise their progress and answer questions. Lastly, the protégé

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[16] Jane Creswell, *Christ -Centered Coaching: 7 Benefits for Ministry Leaders*, 2006, 25.
[17] College of general and professional education, intermediate level between high school and university.
[18] Baptist Evangelical Seminary of Quebec. http://sembeq.qc.ca/historique.html.
[19] http://sembeq.qc.ca/gapdfc.html.
[20] The title "pastor/leader" refers to those who are pastors, or in a leadership position, as well as those who aspire to become pastors.
[21] Gilles Lapierre, "La formation des leaders par le coaching dans l'église locale" (SEMBEQ, 2006), 26.

must work alongside the pastor-coach as often as possible, thus learning to follow his example.

Pastor-coaches need training for their coaching role, as do their protégés. Very few coaches benefit from a relationship with a peer-coach and for many reasons, they consciously or subconsciously resist the idea of coaching development. The reasons for this resistance are various, however this study will be limited to issues related to the coaching of experienced pastor-coaches by their peers (i.e. fellow pastor-coaches).

Since the foundation of SEMBEQ, coaching has been a part of the DNA of this ministry and has developed considerably in the last decade, particularly with regard to training protégés. Notwithstanding these advances, it is necessary to extend this training plan to our pastor-coaches.

Despite the demonstrated value of coaching, in accordance with SEMBEQ's philosophy, the training of local church leaders can only thrive when the pastor who is responsible for setting a culture of coaching within the church is himself actively involved in coaching.

Artie Davis, a well-known pastor and speaker, states that the pastor's reproduction of himself in others is an essential aspect of his ministry:

> Leaders that complete all parts of your leadership process should be equipped and have a clear call to go and multiply themselves into others. Your leadership culture must be one of calling leaders to multiply. The end of all can't be just completion, but one of a deep sense of call. Empower and equip your leaders to reproduce themselves. If this last step is neglected you will have only succeeded in producing a tribe of new Pharisees that will guard their territory rather than seeking to enlarge it.[22]

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[22] "4 Vital Parts to Re-Producing Great Leaders," *Pastors.com*, accessed July 10, 2015, http://pastors.com/4-vital-parts-to-re-producing-great-leaders/.

In his book, *You Can Coach: How to Help Leaders Build Healthy Churches Through Coaching*, Joel Comiskey argues that coaching needs to be built into the culture of ministry training when he says, "I came to realize that in order for ordinary pastors to coach other pastors in the Asian culture, we needed to build a new culture."[23] If a culture of coaching leaders in the church is to be realized, then our efforts in promoting this discipline must extend beyond the initial training of pastors. *Pastors who are currently involved in ministry and who are coaching others must themselves also be coached.*

This is the focus of the present study on coaching experienced pastor-coaches. The primary concern of the current project is not with emerging leaders who have not yet undertaken the full responsibility of the pastoral office, but with men who have been ordained to the pastoral office[24] and are exercising the responsibilities of that office in addition to coaching emerging leaders. Experience has shown that, in many cases, these leaders have never been coached themselves or, if they were coached, are no longer receiving ongoing supervision or coaching.

The ongoing coaching of experienced pastor-coaches plays an essential role in their long-term development as Christian leaders and coaches. The best pastor-coaches are those who continue to improve themselves. It is not without reason that the

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[23] Joel Comiskey, *You Can Coach: How to Help Leaders Build Healthy Churches Through Coaching* (n.p.: CCS Publishing, 2011), Kindle location 1010.

[24] In the association of French Evangelical Baptist Churches of Quebec, which is the context of this study, the pastoral office (pastor and elder) is restricted to males. For that reason, the current study uses masculine pronouns throughout in reference to pastors and elders. It is beyond the scope of this work to explore the biblical and cultural issues involved in this limitation. The use of the masculine pronoun is not intended to address these questions but to reflect the reality of the present situation.

International Coach Federation offers courses in professional development (Continuing

Coach Education [CCE]).[25]

The need for a long-term development procedure applies to everyone who is in a

leadership position within the church. The famous missionary to Nazi Germany, Dietrich

Bonhoeffer, understood this well. He had grasped the importance of coaching future

pastors. More importantly, he understood that he also had to continue learning by

constantly being in contact with others. In one of his sermons, he says,

> We call you [pastors] to order your lives anew. We have suffered long enough
> from the desire of individuals to go their own way and separate themselves from
> their brothers. That was not the spirit of Jesus Christ, but the spirit of
> individualism, indolence, and defiance. To a great extent it has done serious harm
> to our preaching. Pastors cannot perform the duties of their office alone. They
> need their brothers. We call you faithfully to keep regular times for prayer and for
> the contemplation and study of scripture every day. We ask you to claim the help
> of brothers who can discuss matters of concern with you and receive your
> personal confession. We impose on each of you the sacred duty to be available to
> your brother for this ministry. We ask you to come together to pray as you prepare
> your sermons and to help one another find the proper words.[26]

Bonhoeffer believed that the process of training new pastors was a two-way street, as

highlighted by one author's description of his philosophy of ministry: "recognizing that

the pastorate often left the minister isolated, stumbling over hurdles alone, he desired his

seminarians to cultivate habits and patterns of mutual dependence and care that would be

taken with them into ministry."[27]

Sadly, few pastor-coaches are engaged in an intentional and meaningful process

of personal, spiritual, and professional development. Although some of them are

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[25] "CCE Program Approval - Program Actscreditation - ICF," accessed June 30, 2015, http://coachfederation.org/program/landing.cfm?ItemNumber=2149&RDtoken=30298&userID=.

[26] Dietrich Bonhoeffer, *Life Together and Prayerbook of the Bible: Dietrich Bonhoeffer Works*, vol. 5, ed. Genesisffrey B. Kelly, trans. James H. Burtness (Minneapolis: Fortress Press, 2004), 124.

[27] Brian A. Williams, *The Potter's Rib: Mentoring for Pastoral Formation* (Vancouver: Regent College, 2005), 243.

convinced of the benefits of coaching, very few are themselves involved in a coaching relationship. The support needed for the development of these pastor-coaches is almost nonexistent.

There is a need, then, to provide improved support to experienced pastor-coaches. What tools and methods can be used to support pastors who are coaching others? Perhaps some insights can be gleaned from those who have already begun to implement this process in the Canadian church. Men who have experience training and coaching pastors may be a virtual fount of wisdom and insight into this important practice.

Statement of the Research Topic

For the above reasons, this study investigates coaching challenges that experienced pastor-coaches face within Quebec's French-speaking Evangelical Baptist churches. Some of the questions to be pursued are: (i) what is the nature of the resistance to the ongoing development of pastor-coaches? (ii) Why are there so few resources available to them? (iii) What are the biblical coaching principles that should define the relationship between a pastor-coach and a peer-coach? And (iv) are there any biblical principles that can aid or correct what is currently being done in Quebecois churches? The current research falls within the academic discipline of *practical theology.* Swinton and Mowat define practical theology as being "dedicated to enabling the faithful performance of the gospel and to exploring and taking seriously the complex dynamics of the human encounter with God."[28] As for the current project, we will look into the experience of pastors and ministry leaders within Baptist churches in Quebec. We will

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[28] John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM, 2006), Kindle location 174.

examine the coaching of experienced pastors, along with various hindrances to this process, and consider whether the support given is in accordance with the Bible and the gospel.[29] As Swinton and Mowat correctly state, "the gospel is not simply something to be believed, but also something to be lived."[30]

In an effort to analyze the current experience of seasoned pastor-coaches and to identify obstacles to their being coached on a regular basis, we will use two research models: one from Swinton and Mowat's *Practical Theology and Qualitative Research*,[31] and the other from Robert Osmer's *Practical Theology: An Introduction*.[32] These two models are similar in that both consist of four steps.[33]

Current praxis. During the first phase of this research, the coaching situation within Quebec's French-speaking Evangelical Baptist churches was reviewed. There was an emphasis on the different ways in which the discipline was being practiced, so as to capture the full picture of leader training. Particular attention was given to pastor-coaches in order to determine whether they were being accompanied by a peer-coach and why they were or were not. It was during this step that preliminary observations on current issues related to the training of pastor-coaches were recorded and tentatively explained. *Cultural and contextual factors.* After recording and reviewing/discussing the initial observations, during the second phase, a deeper analysis was performed in order to better understand how coaching was being conducted in the field. Additionally, the analysis aimed to explain why regular, structured training is practically non-existent in the church,

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[29] Swinton and Mowat, *Practical Theology and Qualitative Research*, Kindle location 188.
[30] Swinton and Mowat, *Practical Theology and Qualitative Research,* Kindle location 208.
[31] Swinton and Mowat, *Practical Theology and Qualitative Research.*
[32] Richard Robert Osmer, *Practical Theology: An Introduction* (Grand Rapids, Mich.: William B. Eerdmans Pub. Co., 2008).
[33] Swinton and Mowat, *Practical Theology and Qualitative Research*, Kindle location 1771.

and confirm or contradict the initial observations. Through rigorous interviews with seasoned coaches, the research tried to explain in more precise terms the causes for the lack of active training among experienced pastor-coaches.

Theological considerations. During the third step, there was an evident contrast between what was being practiced among French Canadians in Quebec on the one hand, with what the Bible teaches and what was practiced throughout church history on the other. Through the biblical lens, some theological implications were derived from the data gathered during the first two steps. Finally, this data was understood, explained, and juxtaposed with normative biblical principles, the inspiration for contemporary coaching culture.

Formulation of revised practice. Lastly, during the fourth and final step, we closed the cycle. The data gathered and analyzed during the second and third steps were compared and contrasted with the preliminary conclusions from the first step. This comparison led to several additional conclusions that are sure to have an impact on the ongoing coaching and training practice of leaders and coaches.

In his execution of this model, Osmer asks four questions:[34]

1. (Descriptive Question) Currently, what coaching models are being used by pastor-coaches who are coaching protégés? What is the development process for experienced pastor-coaches in Quebec? Are pastor-coaches supervised by their peers? Do they pursue further training within a coaching relationship? Are they actively involved in a coaching relationship, and why or why not?

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[34] Osmer, *Practical Theology*, Kindle location 3256.

2. (Interpretive Question) Are there books, articles, training programs, or other resources that underline the importance of continual development for pastor-coaches? Are there support models that experienced coaches can rely on?

3. (Normative Question) What do the Bible and church history say about coaching and about the importance of personal and Christian developmental processes for pastor-coaches? What does the Bible teach about the development of experienced leaders/servants/coaches?

4. (Pragmatic Question) In what ways can this research and its conclusions improve the supervision and development of experienced pastor-coaches among French-speaking individuals in Quebec. Are there principles and practices that must be changed or adjusted in order to optimize their training?

Research Methods

The research for this thesis was conducted using a qualitative method. Specifically, a case study methodology was selected from among the qualitative research methods provided by Sharan Merriam in *Qualitative Research and Case Study Applications in Education*.[35] In accordance with this method, information was gathered by way of semi-structured interviews lasting between 45 and 90 minutes each, during which the questioner asked a series of preselected, open-ended questions, which had been previously distributed to the participants. For analysis purposes, the interviews were recorded and transcribed with the participants' permission. The eight candidates chosen

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[35] Sharan B Merriam and Sharan B Merriam, *Qualitative Research and Case Study Applications in Education* (San Francisco: Jossey-Bass Publishers, 1998).

for the research were all pastors and experienced coaches. Five of them were in the 50- to 65-year-old age range, and three of them were 30 to 50 years old.

Table 1. Candidates for Interviews

Name	Title / Responsibility
Pierre Bergeron	Oversees all coaching activities within the Pentecôte du Québec assemblies
Gilles Farley	Director of coaching at SEMBEQ (Séminaire Baptiste Évangélique au Québec)
Jean-Pierre Gagné	Supervisor of four churches; Head of the Department of Evangelism and Church Planting at Granby area n Quebec
Matthieu Giguère	Pastor and coach at Église Baptiste Évangélique de Terrebonne Mascouche in Mascouche, Quebec
Tim Kerr	Pastor of the Sovereign Grace Church in Toronto and coaching forerunner within the evangelical community in Canada
Gilles Lapierre	General Director of the Association of Églises Baptistes Évangélique au Québec
Jacob Mathieu	Pastor and coach at Église Baptiste Ecclesia de St-Jérôme in St-Jérôme, Quebec
Scott Thomas	Coach for many years in the movement Act 29 and present Canadian National Associate Director of C2C

Each one of the interviews was analyzed based on the principles of the Seven-Eyed Model for supervision.[36] These interviews were not analyzed according to the seven modes; rather, the analysis focused on the interviewees' responses to questions about five particular elements of coaching:

- Professional coach training

- Coaching experience with protégé(s)/coach(es)

- Relationship between the coach and the peer-coach

- Coach's personal needs

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[36] The Seven-Eyed Model has its origins in the 1980s and was developed by Peter Hawkins and Gil Schwenk. It is, without a doubt, one of the most widely used in the domain of supervision, and it is the one that corresponds the most to this research.

- Continuing development

The interviews were subsequently analyzed so as to highlight the recurring themes and similarities, thereby providing a clear portrait of the issues faced by experienced pastor-coaches. This portrait was later compared to the biblical models and principles of discipleship training. As was previously highlighted, in regard to the four steps of the Swinton-Mowat and Osmer models, the last step focuses on outstanding conclusions and principles, in order to correct or improve the training of experienced pastor-coaches within French-speaking Evangelical Baptist churches in Quebec.

Summary

This first chapter began by providing an overview of the attested usefulness of coaching in contemporary society. Coaching is renowned in almost every sphere of society – a topic that is discussed in more detail in the following chapter – as an extraordinary tool for human development. It is also extremely effective within the spiritual and ecclesiastic domains. In the present chapter, the issue of experienced pastor-coaches' ongoing development was addressed. This problem was explored from a practical theological viewpoint, as it concerned practical and theological issues. Lastly, a qualitative research method was chosen to analyze of the eight participants selected from among Quebec's French-speaking Evangelical population. In the next chapter, attention will be given to the Interpretive Question (literature review) in order to establish a working definition of *coaching* and uncover what exists in the literature concerning the ongoing development of experienced coaches.

* These definitions are intended to inform the reader of the meaning of some key terms

used in this research. The definitions are based on common usage within the context of

Quebec's French-speaking Evangelical Baptist churches.

Accompanying: In the French language, the word for 'accompanying' accurately conveys

  the idea of what a coaching, or mentoring, relationship looks like. The author of

  this research is aware that in the English language, the term 'accompanying' does

  not have the same meaning. The Larousse dictionary defines it as: "[the] action

  of accompanying a person to where that person goes; [the] responsibility of the

  accompanying person."[37] As highlighted in the literature review (Chapter 2), the

  verb 'coach' originally referred to the act of accompanying a person from point A

  to point B. For this reason, the term 'accompany' is used repeatedly throughout

  this thesis.

Pastor-coach: This title refers to the person in charge of a church who believes that

  coaching, understood as the accompanying of a protégé, is an essential

  discipline[38] and who wishes to further his personal or ministerial development.

  This title may be used in two ways: First, in its primary meaning, which refers to

  an individual in charge of accompanying a protégé. However, it may also refer to

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[37] Éditions Larousse, "Définitions : Accompagnement - Dictionnaire de Français Larousse," accessed March 23, 2016, http://www.larousse.fr/dictionnaires/francais/accompagnement/469.
  [38] « Protégé » find the definition in the same section.

an individual who wishes to be accompanied by a peer-coach.[39] The current

research primarily concerns the pastor-coach's development.

Coaching: In accordance with the cultural and ecclesiastical context of this research,

coaching is a structured and directed collaboration in which a protégé makes

himself accountable to a pastor-coach or peer-coach. The goal is to develop

spiritual character,[40] biblical knowledge, and pastoral skills. Some individuals

within French-speaking evangelical Baptist churches, in particular, may define

'coaching' as similar or identical to mentoring.

Peer-coaching: It refers to an equalitarian and confidential relational framework in which

coaches meet on a prearranged basis, with the purpose of mutually influencing

each other to think, and improve their skills in order effectuate progress in their

field.

Protégé: This title describes an individual who is undergoing professional and spiritual

training, and who aspires to exert leadership in the circle of French-speaking

evangelical churches.

Peer-coach: In the current study, this title refers to a seasoned pastor-coach who has the

credentials and skills to accompany, or coach, another seasoned pastor-coach.

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[39] "Peer-coach" find the definition in the same section.
[40] "Spiritual character" This makes reference to the biblical qualifications of an elder/pastor as found in1 Timothy 3:1-7, Titus 1:5-9.

CHAPTER 2

LITERATURE REVIEW: THE INTERPRETIVE TASK

This chapter focuses on the Interpretive Question identified at the end of the previous chapter, in order to provide an overview of the literature on the development of coaching experience. First, the origin of the term 'coach,' its etymology, and definitions are reviewed from both a secular and an ecclesiastic standpoint, in order to establish a common base for our understanding of coaching. The next section focuses on coach supervision, evaluation, and management, followed by an examination of four different supervision models. The next portion of the chapter advocates the need for coaching and the necessity for seasoned pastor-coaches to further their own development through continued involvement in a coaching relationship. The chapter ends with a section on the different reasons why some individuals do not wish to take part in a coaching relationship.

Etymology and the Development of Coaching

The concept of accompanying a coach who is training a protégé has existed for a long time. Socrates's famous quote, "know thyself," is an invitation to think in order to proceed more effectively. In Greek mythology, Ulysses hands over the education of his son Telemachus to his friend, Mentor, thereby establishing a coach-to-protégé relationship. The story illustrates both the role and function of the coach.[1] Etymologically speaking, the word 'coach' is a derivative of the Hungarian word *kocsi,* meaning "a car

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[1] Bernard Hevin and Jane Turner, *Tout savoir sur le coaching*, 12.

transporting travelers" (a carriage).[2] The word *kocsi* comes from a village in Hungary where the *coche* (carriage) was built. The *coche* was designed during the reign of King Matthias Corvinus (1458-90) to transport the king and important members of his government.[3] The *cocher* accompanied the travelers from one point to the destination chosen by the travelers. This process of accompanying a person from one place to another is the basic definition of coaching.

Denis Bridoux, believes that the influence of the transportation concept on the contemporary coaching discipline comes from a fable by Jean de la Fontaine entitled "The Stagecoach and The Fly." In the story, a fly coaxes a horse who is having difficulties pulling his carriage uphill. According to Bridoux, the meaning of 'coach' could derive from the term 'cox,' which resembles 'coach' phonetically and which applies to the person leading and giving rhythm to a rowing team.[4] This etymology probably underlies the meaning of the verb 'coax,' which is defined in the *Oxford English Dictionary* as "persuading, exhorting with gentleness," a definition close to the contemporary meaning of coaching.

In 1830, the term 'trainer' was first used among students and faculty at Oxford University to refer to a person whose function was equivalent to that of a coach. In those days, a 'trainer' was a private tutor who would help students prepare for exams.[5] The modern usage of the term 'coach' can be traced back to around 1880, when it was

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[2] "Coach | Horse-Drawn Vehicle | Britannica.com," accessed February 22, 2017, https://www.britannica.com/technology/coach-horse-drawn-vehicle.

[3] Bridoux Denis, "Talents-Coach - L'Histoire Du Coaching : Première Partie," accessed November 16, 2013, http://www.talents-coach.com/coaching/l-histoire-du-coaching-premiere-partie.html.

[4] Bridoux Denis, "Talents-Coach - L'Histoire Du Coaching : Première Partie."

[5] Mike Morrison, "History of Coaching - A True Insight into Coaching | RAPIDBI," accessed November 16, 2013, http://rapidbi.com/history-of-coaching-a-true-insight-into-coaching/.

associated with sports team trainers. When the *American Football Coaching Association* was founded in 1922, the word was used almost exclusively in the sporting industry. [6] It wasn't until the Industrial Revolution, with its many technological and scientific developments, that the word 'coach' came to be used in other domains.[7] Mike Morrison writes: "Advances in technology continued during this period as well, and objects of modern production started invading our lives and almost all the aspects of life such as management, education, consulting and even development started to accept the military model of control and command."[8] Along with the development of workers' rights in the 1960s, the employer-employee relationship changed, and as a result, the relationship between management and staff and the training of staff became important. Morrison explains: "Coaching began to get primary importance and there were four management books which were published on coaching and the main subjects captured in the essence of these books were on how managers can utilize coaching to improve performance."[9] Coaching, as we now know, emerged near the end of the 1980s and quickly became popular in many disciplines.[10]

Because the concept of coaching has an eclectic history – that is, the term itself has roots in the educational, athletic, and professional arenas – it has been difficult to define. Although the discipline, in itself, is relatively new, the concept of coaching has been around since antiquity – especially if it is understood (in its original sense) as the

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[6] "AFCA HISTORY," accessed November 16, 2013, http://www.afca.com/article/article.php?id=3.

[7] Vikki G Brock, *Sourcebook of Coaching History* (United States: s.n.], 2012), Kindle location 2878.

[8] Mike Morrison, "History of Coaching - A True Insight into Coaching | RAPIDBI," accessed November 16, 2013,http://rapidbi.com/history-of-coaching-a-true-insight-into-coaching/.

[9] Mike Morrison, "History of Coaching - A True Insight into Coaching | RAPIDBI."

[10] Bernard Hevin and Jane Turner, *Tout savoir sur le coaching*, 11.

accompanying of a speaker by a hearer, whose purpose is to help the speaker.[11] The act of

providing mutual support can be found in many different settings, whether between a

teacher and a disciple, or the simple act of sharing one's thoughts or burdens with

another. By simplifying coaching – that is, by describing it in terms of one person helping

another – we can capture all of the different flavors of coaching. Vikky Brock, in a

thoroughgoing review of coaching history, states that the confusion in clearly defining

coaching may be explained by its slow development and the fact that it is, to use an

analogy, the child of many parents.[12] Coaching is the result of many other disciplines

morphing together over several centuries.[13] Brock writes: "Much like the society in

which it first appeared, coaching is as much an open, fluid social movement as it is a

discipline, spreading itself through human interactions and relationships, and evolving as

the ways in which people interact with one another change."[14]

According to Brock, coaching is a multidisciplinary practice and a social

phenomenon. Coaching has been influenced by many other disciplines throughout

history, and has its roots in the fields of psychology and other social sciences, business,

counseling, and the twelve-steps program (to name but a few).[15] Brock identifies nine

primary sources that have led to the emergence of coaching: education, psychotherapy,

communication studies, the mutual aid movement, social systems theory, sports

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[11] Bernard Hevin and Jane Turner, *Tout savoir sur le coaching*, 10.
[12] Vikki G Brock, *Sourcebook of Coaching History* (United States: s.n.], 2012), Kindle 765.
[13] Brock, Sourcebook of Coaching History, Kindle location 794.
[14] Brock, Sourcebook of Coaching History, Kindle location 811.
[15] Mike Morrison, "History of Coaching - A True Insight into Coaching | RAPIDBI," accessed
November 16, 2013,http://rapidbi.com/history-of-coaching-a-true-insight-into-coaching/.

motivation, adult development theories, the holistic movement, management, and leadership.[16]

The word 'coaching' is often associated with the sports industry, and its practice therein has been quick to show benefits. As such, the discipline rapidly spread to the areas of business, higher education, personal growth, and more recently, to the ecclesiastic environment. Turner and Hévin explain: "in reality, beyond fulfilling only the function of physical training for champions, sports coaches have been led to have different roles in addition to that of technical counselor, in order to embrace a more holistic and global approach."[17] Of course, due to the success of sports coaches, entrepreneurs and business professionals of all sorts have sought ways to increase profits and staff performance by way of coaching. With the collective and progressive accumulation of wealth, Western society began investing in development and personal growth.[18] Following this development, the word "coaching," which was normally isolated to the world of sports and business, gradually appeared in diverse disciplines; and sometimes, in nebulous ways, such as in mystical or esoteric coaching.[19] Thus, the popularity of this discipline, along with the lack of an intellectual and judicial framework, gave way to many different kinds of coaches and coaching methods that it is near impossible to determine the competences for each and every one of them.[20] The *Worldwide Association of Business Coaches* states: "the business coaching industry has

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[16] Brock, Sourcebook of Coaching History, Kindle location 895.

[17] Bernard Hevin and Jane Turner, *Tout savoir sur le coaching*, 11.

[18] "Coaching: The History and Development | RigaCoach," accessed November 16, 2013, http://rigacoach.lv/en/aktuali/koucings-vesture-un-attistiba.

[19] "Coaching: The History and Development | RigaCoach," accessed November 16, 2013, http://rigacoach.lv/en/aktuali/koucings-vesture-un-attistiba.

[20] "The End of Coaching As We Know It!," accessed November 16, 2013, http://www.management-mentors.com/about/corporate-mentoring-matters-blog/bid/69380/The-End-of-Coaching-As-We-Know-It.

become one of the fastest growing professional services in the United States and Canada.

The corresponding proliferation of training and certification programs in executive,

corporate and business coaching across many countries created the ideal environment for

NABC."[21]

Coaching has inspired many film-makers, as is attested by the multitude of

successful coaching films at the box-office,[22] whether it be the inspiring story of Coach

Herman Boone and the first African-American football team in the movie *Remember the*

Titans,[23] or the extraordinary influence of Coach Miyagi on a young, fatherless boy in the

movie *Karate Kid.*[24] Motion pictures on the subject of coaching in other disciplines are

not as common. However, we must also mention *Lions for Lambs*[25] and *Good Will*

Hunting,[26] in which we find the same coaching principles: namely, the influence of a

more experienced individual who walks alongside a person in need.

The world of coaching is still vast and unexplored. Despite the vast literature on

the relationship between the coach and his protégé, there is a lack of research on the

continuing development of experienced coaches. In addition, much of the material

written on training coaches is the result of the observations and experiences of the

authors; that is to say, few of their writings are supported by parallel research findings.

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[21] "WABC History, About WABC - The Worldwide Association of Business Coaches," accessed October 31, 2014, http://www.wabccoaches.com/about/history.htm.

[22] "Coach Movies | List of Best Coaching Films," accessed September 11, 2014, http://www.ranker.com/crowdranked-list/best-sports-movies-about-coaches.

[23] Boaz Yakin, *Remember the Titans*, Biography, Drama, Sport, (2000).

[24] John G. Avildsen, *The Karate Kid*, Actstion, Drama, Family, (1984).

[25] Robert Redford, *Lions for Lambs*, Drama, Thriller, War, (2007).

[26] Gus Van Sant, *Good Will Hunting*, Drama, (1998).

Towards a Definition of Coaching

When speaking about the continuing development of experienced coaches, are we really talking about coaching? Would not the research question be better defined as one of mentoring? In reality, these terms are often confused. The failure to differentiate between coaching and mentoring is highlighted in the following segment of an article by Henry Grossek entitled "Coaching and Mentoring for Leadership Development in Civil Society": "There are some perceived differences between the two approaches. Coaching tends to be viewed as more task-oriented, skills-focused, directed and time-bound, whereas mentoring is more focused on open-ended personal development. Recently, however, there appears to be increasing convergence, making them less distinct in practice."[27]

According to Grossek, the confusion on the subject exists because there are definitions being proposed that may apply to both mentoring and coaching.[28] Coaching experts, Linda Miller and Madeleine Homan Blanchard, explain the problem this way:

> Great debate continues to swirl among professional coaches from all different backgrounds about what coaching really is and how it should be done. The resulting confusion has made it extraordinarily difficult for human resources and organizational development professionals and managers in organizations to define coaching, to find a reasonably simple coaching model, and to implement the use of coaching in their organizations with any confidence.[29]

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[27] Fran Deans et al., "Coaching and Mentoring for Leadership Development in Civil Society," Research/academic paper, last modified February 27, 2009, accessed November 8, 2013, http://dspace.cigilibrary.org/jspui/handle/123456789/21695.

[28] Henry Grossek, *To What Extent Does Coaching Contribute to the Professional Development of Teachers* (Research Project Report, Education and Policy Research Division, Department of Education and Early Childhood Development, 2008), http://ihexcellence.org/doc/hrossek_prodev.doc.

[29] Madeleine Homan, Linda J Miller, and Ken Blanchard Companies, *Coaching in Organizations: Best Coaching Practices from the Ken Blanchard Companies* (Hoboken, N.J.: Wiley, 2008), 5.

They also note that there are as many definitions of coaching as there are individuals trying to define it.[30] Daniel Harkavy asks: "is 'coach' just another term for counselor? Is a coach a teacher? A trainer? A consultant? A mentor? Or is there something that distinguishes a coach from all these other roles?"[31] According to him, the difficulty of defining coaching is due to the fact that coaching and mentoring include counseling, teaching, training, and consultation. This leads him Harkavay to the conclusion that "sometimes a coach will be a teacher. Sometimes a mentor. Sometimes a counselor. Sometimes a trainer, but always a coach."[32] In their book, *The Mentor Handbook*, Robert and Richard Clinton define mentoring as "a relational experience in which one person, the mentor, empowers another person, the mentoree, by a transfer of resources."[33]

Despite the nuanced differences between mentoring and coaching, John Whitmore, creator of the coaching model GROW, writes in his book, *Coaching for Performance*: "Coaching can be 'hands on' and it can be 'one step removed;' either way I call it coaching. Whether we label it coaching, counseling or mentoring, if done well, its effectiveness will depend in large measure on the manager's beliefs about human potential."[34] There are many definitions that are similar to that proposed by the International Coach Federation, or *Fédération Internationale du Coaching* (ICF), which defines coaching as "a partnership with a client with the purpose of provoking a thought

[30] Linda J. Miller MCC and Madeleine Homan Blanchard MCC, *Coaching in Organizations: Best Coaching Practices from The Ken Blanchard Companies* (CreateSpace Independent Publishing Platform, 2013), 5.

[31] Daniel Harkavy and Steve Halliday, *Becoming a Coaching Leader: The Proven System for Building a Team of Champions* (Nashville, Tenn.: Thomas Nelson, 2010), Kindle location 653.

[32] Daniel Harkavy and Steve Halliday, Becoming a Coaching Leader: The Proven System for Building a Team of Champions, Kindle location 687.

[33] J. Robert Clinton and Richard W. Clinton, The Mentor Handbook: Detailed Guidelines and Helps for Christian Mentors and Mentorees (Barnabas Publishers, 1991). 1-4.

[34] John Whitmore, Coaching for Performance GROWing Human Potential and Purpose: The Principles and Practice of Coaching and Leadership (Boston: Nicholas Brealey, 2009), 13.

and creativity process to motivate the maximization of personal and professional

potential."[35] World-renowned business management specialist and author, Ken

Blanchard, and his team define coaching as: "a deliberate process using focused

conversations to create an environment for individual growth, purposeful action, and

sustained improvement."[36]

Toward a Consensus

Most of the definitions above contain at least five elements. (1) At its core,

coaching is a relationship (accompaniment) between a helper (coach) and a person who

receives the help (coachee).[37] There is no real coaching without a close relationship

between both participants, since the end goal is to help the person being coached. (2)

Second, coaching has the purpose of developing the coachee's skills. This is how it is

defined by the *Harvard Business School*: "coaching is an interactive process through

which managers and supervisors aim to solve performance problems or develop

employee capabilities."[38] (3) Third, in the same train of thought as skills development,

coaching has the goal of increasing the coachee's potential. John Whitmore understands

coaching to be: "unlocking a person's potential to maximize his or her own

performance."[39] Developing potential is more than a question of competence. It may

include abilities, possibilities, interests, or projects, as T. R. Bacon and K. Spear point

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[35] "Code of Ethics - About - ICF," accessed November 9, 2013, http://www.coachfederation.org/ethics/.

[36] MCC and MCC, Coaching in Organizations, 4.

[37] Mike Morrison, "History of Coaching - A True Insight into Coaching | RAPIDBI."

[38] Harvard Business School, Harvard Business Essentials: Coaching and Mentoring (Boston: Harvard Business School Publishing, 2004), 2.

[39] John Whitmore, Coaching for Performance GROWing Human Potential and Purpose: The Principles and Practice of Coaching and Leadership (Boston: Nicholas Brealey, 2009), 10.

out.[40] (4) Fourth, many of the above authors include the achievement of goals or objectives as a component of their coaching definition. For example, Henry and Karen Kimsey-House state that: "ultimately, the coach is there to help people live lives of meaning and purpose."[41] (5) Finally, in the last few years, many coaching thinkers have included a holistic dimension. Anthony Grant defines coaching as "a collaborative, solution-focused, results-oriented and systematic process in which the coach facilitates the enhancement of work performance, life experience, self-directed learning and personal growth of the coachee."[42] Ken Blanchard summarizes these definitions into four key points: generally speaking, coaching is (i) a one-on-one relationship that (ii) involves the development and acquisition of knowledge, and (iii) the collection and sharing of information with the coachee; furthermore, (iv) the relationship is supported through the encouragement of the coach, rather his directives.[43]

The overview presented above demonstrates the difficulty of establishing a comprehensive, operational definition of coaching and its functions. Nonetheless, what matters is not the definition as much as a common agreement on the relationship of the coach and coachee. First and foremost, it is the coachee's need that determines the way in which the coach intervenes. According to the particular need or situation, coaching can be more directive, attentive, intuitive, frequent, or occasional. For our purposes, and in accordance with the context in which the discipline is exercised, coaching is defined as a

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[40] Terry R Bacon and Karen I Spear, Adaptive Coaching the Art and Practice of a Client-Centered Approach to Performance Improvement (Palo Alto, Calif.: Davies-Black, 2003). xvi.

[41] Henry Kimsey-House, Karen Kimsey-House, and Phil Sandahl, Co-Actstive Coaching: Changing Business, Transforming Lives (Boston, MA: Nicholas Brealey Pub., 2011), Kindle location 150.

[42] Grant, A. (2003). Keeping up with the cheese again! Research as a foundation for professional coaching of the future. International Coach Federation Conference Symposium on Research and Coaching. Denver, Colorado, 10.

[43] "c01.dvi - Coaching_in_Organizations_1stChapter.pdf", n.d., accessed November 14, 2013, http://www.kenblanchard.com/img/pub/Coaching_in_Organizations_1stChapter.pdf, 7.

structured and directed collaboration in which a protégé makes himself accountable to a

pastor-coach or peer-coach with the purpose of developing spiritual character,[44] biblical

knowledge, and pastoral skills.

As demonstrated in this chapter, the terms 'coaching' and 'mentoring' are often

used interchangeably; for this reason, many individuals within French-speaking

Evangelical Baptist churches in Quebec define 'coaching' as synonymous with mentoring,

and others, as a discipline in its own right.

Coaching and Supervision

The idea of coaching supervision and growth discussed in this research is a

relatively new concept. In the book, *Coaching and Mentoring Supervision Theory and

Practice,* the authors report: "the first research and the first book specifically on

supervision for coaches, mentors and consultants was not published until 2006 (Hawkins

and Smith 2006) and the first training specifically for supervisors of coaches and mentors

did not start until 2003."[45] According to the same source, Michael Carroll[46] states that

coaching supervision models have gone through three phases of development:

> Phase 1 – Supervision is associated with psychoanalytic models (1922–1950)
> Phase 2 – Supervision is based on counseling models (1950–1970)
> Phase 3 – Beginning in the 1970s, supervision was associated with developmental
> and social role models that emphasized the roles and tasks of the supervisor and
> the learning stages of the supervisee.[47]

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[44] "Spiritual character" makes reference to the biblical qualifications of an elder/bishop/pastor according to 1 Timothy 3:1-7, Titus 1:5-9.

[45] Tatiana Bachkirova, Peter Jackson, and David Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice* (Maidenhead: Open University Press, 2011).

[46] Michael Carroll, *Counselling Supervision: Theory, Skills and Practice* (London: Cassell, 1996).

[47] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice*, Kindle location 424.

Ever since, coach supervision has become an ongoing concern, as noted by Jackie

Arnold: "supervision is becoming an essential part of practice for professional coaches,

as it has in most other fields, from therapy to management."[48] Many companies and

organizations now require that the coaches on their staff be supervised by qualified

mentors.[49] The organization *Metasysteme Coaching* notes: "A growing number of

professional associations for coaches, coaching schools, and executive or team coaching

clients ask and sometimes demand that their members, graduate students, and coaching

purveyors be actively engaged in a coach supervision or mentoring process."[50]

Interestingly, the same source states that one of the unexpected effects of obligatory

support is that it drives coaches to seek supervision. Some attend with the intent of being

found without fault while others opt to be supervised in order to improve on their

weaknesses and experience continual growth.

  Jonathan Passmore asserts the importance of coach supervision and support when

he writes: "one of the disciplines or mechanisms for a coach to draw out these deeper

levels of learning and to develop further as a professional is through reflective practice

and coach supervision, so richly illustrated here in this book, from a number of thought

leaders in this space."[51] He advocates the support of young coaches, and because

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[48] Jackie Arnold, *Coaching Supervision at Its B.E.S.T.* (New York: Crown House Publishing, 2014), Kindle location 89.

[49] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice*, Kindle location 187.

[50] "Systematic Coach Supervision and Hypervision F.A.Q.," accessed July 18, 2015, http://www.metasysteme-coaching.eu/english/coaching-supervision-faq/.

[51] Jonathan Passmore and the Association for Coaching, *Supervision in Coaching Supervision, Ethics, and Continuous Professional Development* (London; New York; [S.l.]: Kogan Page ; Association for Coaching, 2011), Kindle location 284.

coaching is a "learning journey," assistance must be available as long as the person has a coaching role.[52]

Peter Hawkins, one of the fathers of supervision, discusses the necessity of supervising coaches:

> We cannot rely on the learning we received in our initial training, for the needs of individuals, families, communities and helping organizations are constantly changing and so are expectations and professional best practice. We need to be continually learning, not just new knowledge and skills, but developing our personal capacity, for our own being is the most important resource we all use in our work. We also need to be continually supported and held in staying open to demands of emotionally relating to a wide range of people and needs. We need the open honesty of our colleagues constantly to attend to how we each fall into illusion, delusion and collusion in our work and develop our ethical capacity to respond to complex and competing demands.[53]

Coach supervision is thus necessary for personal development as well as for improving the practice of life coaches, executive coaches, team coaches, and those involved in any other type of coaching.[54] Hawkins specifies that "[…] coaches need to work simultaneously on three aspects of their personal development: their relational engagement capacity, their ethical capacity, and their cognitive capacity to embrace and work with complexity."[55] For Michel Moral, the training of coaches, whether new or experienced, absolutely must include supervision in four particular areas: (1) the personal and professional path, (2) didactics, (3) code of conduct, and (4) ethics.[56]

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[52] Jonathan Passmore and the Association for Coaching, Supervision in Coaching Supervision, Ethics, and Continuous Professional Development, Kindle location 296.

[53] Peter Hawkins et al., *Supervision in the Helping Professions* (Maidenhead, Berkshire, England: Open University Press, 2012), Kindle location 276.

[54] See for example the FAQ in "Systematic Coaching Supervision and Hypervision F.A.Q."

[55] Passmore and the Association for Coaching, *Supervision in Coaching Supervision, Ethics, and Continuous Professional Development*, Kindle location 591.

[56] Michel Moral, "Supervision Des Coachs," accessed July 15, 2015, http://www.michel-moral.com/Supervision_des_coachs-francais.

In accordance with the principles promoted in this research, true coach supervision cannot happen in a classroom or in a clinical setting; rather, it takes place during the coach's field experience, as *Metasysteme Coaching* explains:

> Following an initial coach-training program to acquire coaching skills in the first place, however, a good supervision process, is probably the most effective way for coaches to develop their professionalism. […] In a sense, supervision is simply a way to ensure that coaches really learn more from their field experience and from their real clients than from theoretical classroom concepts and intellectual principles. Supervision is probably the best way to practically learn how to coach, to improve the use of a minimal existing skill set, to use field experience to grow one's professionalism, to gain in confidence, to get validation by an experienced supervision environment, to prepare to pass certification in validating institutions, etc.[57]

According to Passmore, continuing development is one of the five great coaching challenges of the 21st century, as well as one of the essential components of his practice.[58] Hawkins emphasizes the need for ongoing coach development when he quotes Reg Revans, the author of the *Action Learning* supervision model: "He was struck by the gap between what managers learnt in theory and what they then encountered in practice. He also realized that with the increasing acceleration of change, much of what you learnt in your training was not relevant to the world you were working in only a few years later."[59]

One of the definitions given by Bachkirova, Jackson, and Clutterbuck for coach supervision is synonymous with the definition promoted in this research: "coaching supervision is a formal process of professional support which ensures continuing development of the coach and effectiveness of his/her coaching practice through

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[57] "Systemic Coach Supervision and Hypervision F.A.Q."

[58] Passmore and the Association for Coaching, *Supervision in Coaching Supervision, Ethics, and Continuous Professional Development*, Kindle location 460.

[59] Hawkins et al., *Supervision in the Helping Profession*, Kindle location 489.

interactive reflection, interpretative evaluation, and the sharing of expertise."[60] The

company *Metasysteme Coaching* defines it in this manner: "individual or collective

executive and team coach supervision is a self-processing form of continuous education

˜and quality control centered on a coach's active client-oriented competencies."[61]

Supervision is, therefore, not necessarily restricted to a particular model. It may be

practiced in a multidisciplinary context. However, as the above literature review

illustrates, the need for coaches' continuing development has been increasingly

recognized for the following reasons:

1. Practitioners unanimously agree on the necessity of continuing development; some even insist on it.
2. Coach supervision is beneficial not only at the beginning of one's coaching practice but also for as long as one is actively coaching.
3. Because society perpetually changes, coaches need to continuously adapt and keep up with the ever-changing reality of their field.
4. It is proven that coach supervision helps develop competencies.
5. Since coach supervision is practiced in the field, field practice is the ideal arena for growth.

Coaching Supervision Models

Scholars and professionals alike debate as to which supervision model should be

used. According to Bachkirova, Jackson, and Clutterbuc, supervising coaches has always

been a problem because the models that were used did not meet coaches' needs:

"Although a minority of coaches had been receiving supervision for many years, this was

mostly delivered by supervisors trained in counseling, psychotherapy or psychology and

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[60] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice,* Kindle location 206.
[61] "Systemic Coach Supervision and Hypervision F.A.Q."

supervision in coaching lacked its own distinctive approach, relevant to its own unique challenges."[62] Likewise, Passmore adds:

> Since coaching is a relatively new discipline, it is useful to borrow from related professions. However, important questions need to be asked about what is genuinely relevant and how far the parallels provide an appropriate or inappropriate model for coaching. Such questions are complicated by the lack of agreement on the boundaries for coaching. Some suggest that it should be focused on performance issues and behaviour change only. Others argue that, even if the aim is performance and behaviour change, these are profoundly affected by deeper psychological, emotional and motivational issues and that these will inevitably occur in the course of a good coaching relationship.[63]

It seems that there are as many supervision models as there are supervisors.[64] Therefore, the needs of the coach, as well as the context in which he practices, should determine the supervision model that is used. To summarize, there are four prevalent supervision models:[65]

1. Peer supervision
2. One-to-one sessions
3. Group supervision for leaders, coaches and mentors
4. Supervision for supervisors

Currently, there are many models used for coaching supervision that come from other disciplines, as Passmore acknowledges: "the majority of models including Hawkins' are drawn from social work, nursing or counseling practice."[66] We will provide an overview of the main ones.

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[62] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice*, Kindle location 106

[63] Passmore and the Association for Coaching, *Supervision in Coaching Supervision, Ethics, and Continuous Professional Development,* Kindle location 1037.

[64] "Systemic Coach Supervision and Hypervision F.A.Q."

[65] Arnold, *Coaching Supervision at Its B.E.S.T.*, Kindle location 1544.

[66] Passmore and Association for Coaching, *Supervision in Coaching Supervision, Ethics, and Continuous Professional Development*, Kindle location 491.

Systemic Model

The authors of the book *Coaching and Mentoring Supervision Theory and Practice* believe that a good supervision model must contain five elements: "[…] a systemic model of coaching supervision that highlights some of the elements necessary within a supervisor-supervisee relationship (contracting, the relationship itself, teaching and evaluation) but one which is bounded within organizational and social contexts, and within ethical norms. What follows is offered in the spirit of discussion, rather than as a definitive model."[67]

Figure 1. Systemic Model of Coaching Supervision[68]
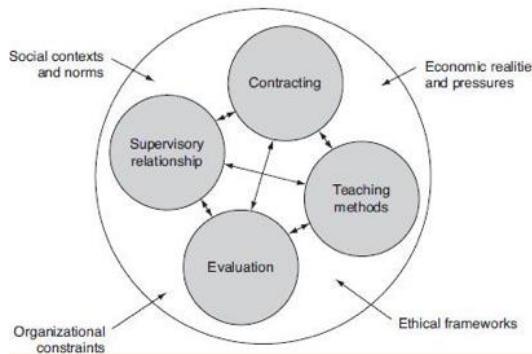
1. *Contracting*: a good coaching framework begins with a clear agreement between the supervisor, or coach, and the supervisee, or coachee. The coachee must acknowledge the supervisor's qualifications and intentions.

2. The *supervisory relationship*: because every relationship is unique, the supervisor must be aware of his system of values, as well as the proper way of entering into a relationship

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[67] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice,* Kindle location 544.
[68] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice*, Kindle location 532.

with the coach. For this reason, it is often suggested that supervision be practiced with many individuals in order to avoid restricting oneself to a particular supervision style, which could be detrimental to the coachee.

3. *Teaching methods*: although teaching is not the main goal of supervision, there will be moments when the supervisor will want to communicate instructions to the coach, especially at the beginning of the relationship. For instance, the supervisor may want to suggest behavioral or ministerial improvements that will facilitate supervision.

4. *Evaluation*: evaluation will certainly be a part of supervision. The goal of evaluation is to critically examine the coach's professional practice and development.

5. *Context*: the coaching model would be incomplete if the organizational and social context of coaching were not taken into consideration. Towler says of context that it is the "silent client."[69]

Gestalt Model

Similar to the majority of supervision models, the Gestalt model has its origins in the domain of "psychotherapy, pertaining to the humanist approach, with the goal of resolving emotional and behavioral disorders by working on the psychological and bodily processes of the individual."[70] The author of this model is the psychiatrist and psychoanalyst, Fritz Perlz. This model seems to have gained popularity recently.[71] It is especially drawn on in clinical settings in order to offer a space that is "safe, where

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[69] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice*, Kindle location 532-624.

[70] "Genesisstalt-thérapie," *Wikipédia*, June 20, 2015, https://fr.wikipedia.org/w/index.php?title=Genesisstalt-th%C3%A9rapie&oldid=116166957.

[71] Passmore and Association for Coaching, *Supervision in Coaching Supervision, Ethics, and Continuous Professional Development,* Kindle location 1289.

vulnerability, strong emotions, and failures may be useful to learning and growth."[72] The

supervisor who uses this model must have a strong understanding of human psychology:

> Such a frame needs to include the supervisor's theoretical stance on: the nature of human functioning; the process of human growth and change; a methodology of intervening that is consistent with these core principles.[…] The supervisor supports coaches in their personal growth and professional development so, therefore, needs an understanding of basic behaviour and functioning of the human being, ie what facilitates growth and what interrupts development and learning.[73]

This model aims to analyze individuals within a broader perspective. The Gestalt

Model views individuals within different realms: physical, emotional, cognitive, social,

and spiritual. A good analysis will devote sufficient attention to each domain. This model

also allows the practitioner to focus on his needs. The more he is aware of his physical,

emotional, and societal contexts, the more balanced he will be, and the more he will be

able to help his clients. The theory regards human beings as being in an ongoing state of

change, adjusting to their environment and attempting to find balance. Therefore, the task

of the supervisor is to help the coach identify his specific needs and the resources

required to meet those needs. [74]

Action Learning[75]

Action Learning Supervision (ALS) is a more cost-effective model since it is

performed in a group, as opposed to a one-on-one setting. A group of coaches benefits

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[72] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice,* Kindle location 1304.

[73] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice*, Kindle location 1292.

[74] Passmore and Association for Coaching, *Supervision in Coaching Supervision, Ethics, and Continuous Professional Development*, Kindle location 1338.

[75] Passmore and the Association for Coaching, *Supervision in Coaching Supervision, Ethics, and Continuous Professional Development*, Chapter 3.

from supervision and learning. In response to those who would regard the group setting to be less effective than a one-on-one model, Passmore writes: "Along the way we have discovered that this is not a second-best option – rather it is of clear value and should exist alongside the traditional approaches to supervision. Done in the right way we believe that this is a method for launching novice coaches into a community of practice that is low cost without sacrificing the aim of achieving high standards of professional standards."[76]

As suggested by the name of the model, in ALS learning comes by action; it is a part of the supervisees' lifestyles: "action learning […] is something that happens all the time. Whatever activity we are engaged in can provide an opportunity for learning."[77] Citing the creator of this model, Reg Ryvans, Passmore explains that research has shown that learning is more effective and permanent when the practitioner evaluates his past experiences in order to gain new insights. Ryvans summarizes this process with the formula: "L = P + Q".

- L = learning

- P = programmed (traditional) knowledge

- Q = questioning in order to create insight.[78]

To put it in the form of a slogan, *you learn when you learn again what you have learned.* Arnold believes that small group supervision can be very effective: "these groups ensure

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[76] Passmore and the Association for Coaching, *Supervision in Coaching Supervision, Ethics, and Continuous Professional Development*, Kindle location 1013.
        [77] Passmore and the Association for Coaching, *Supervision in Coaching Supervision, Ethics, and Continuous Professional Development*, Kindle location 1045.
        [78] Passmore and Association for Coaching, *Supervision in Coaching Supervision, Ethics, and Continuous Professional Development*, Kindle location 1061.

that supervision is professional, regular, cost effective and highly motivational. Members

are encouraged to present a case study and reflect on their preparation and interventions

while speaking for a considerable time without interruption."[79]

According to Passmore, Action Learning has four elements:

1. An environment in which people are willing to share, admit mistakes, and learn.
2. A process of enquiry – clearly fuelled by insightful questioning.
3. Periodic opportunities to practice and review that practice.
4. Access to resources (people, books, or electronic information) that can fill knowledge gaps if required.[80]

Supervising a Team of Coaches

Michel Moral, consultant and coach supervisor, refers to a French supervision

model which he calls, "supervising a team of coaches."[81] As with the preceding model,

supervision is done as a team, thereby abolishing the distinction between the supervisor

and the coach. All team members are treated on equal footing. As Moral explains:

What is needed is a community of coaches who are individually able to let go of their personal approaches in order to give way to some sort of collective and creative wisdom. […] The community has to be capable of using their system as a 'mirror image' of the client's system so as to sense the emergent opportunities and risks, to co-create appropriate interventions and to explore collective coaching and leadership and all questions which may arise during the coaching process.[82]

According to the author, these group dynamics lend thoughts and analyses that

cannot be found in a one-on-one context. This model thus resembles the "Peer Coaching"

model.

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[79] Arnold, *Coaching Supervision at Its B.E.S.T.*, Kindle location 1570.
[80] Passmore and Association for Coaching, *Supervision in Coaching Supervision, Ethics, and Continuous Professional Development*, Kindle location 1052-66.
[81] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice,* Kindle location 1580.
[82] Passmore and Association for Coaching, *Supervision in Coaching Supervision, Ethics, and Continuous Professional Development*, Kindle location 1555.

Proctor Supervision Model

The next coach supervision model comes from Brigid Proctor, an author and specialist in counseling supervision. Paul Cassedy summarizes this model well in his book, *First Steps in Clinical Supervision.*[83] Proctor and his colleagues divide supervision into three categories: normative, formative, and restorative. These three functions are supported by evidence from history and the clinical psychology literature.[84] The dialogue between supervisor and coachee is maintained by the former, and focuses on practical and professional issues. The *normative* function refers to quality control, which aims to make the coachee more responsible and more aware of the quality of his work, as well as to facilitate good practice and policy norms. The *formative* function is focused on the development of the qualifications, knowledge, attitude, and abilities of the coachee, while encouraging reflection and exploration. The *restoring* function is focused on encouraging and supporting the coach. The supervisor must keep in mind that he is working with a human being who has feelings and sensitivities that may be influenced by his environment.

Seven-Eyed Model

Another coaching supervision model that is widely renowned is the Seven-eyed Model. According to Arnold, this model is the most widespread and the easiest to implement.[85] It was first created for clinical supervision and included a client, a therapist, and a supervisor; however, it is easily modified into a multi-level model involving a

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[83] Paul Cassedy, *First Steps in Clinical Supervision: A Guide for Healthcare Professionals*, 1 édition (Maidenhead: Open University Press, 2010).

[84] Paul Cassedy, First Steps in Clinical Supervision: A Guide for Healthcare Professionals, 64.

[85] Arnold, *Coaching Supervision at Its B.E.S.T.*, Kindle location 1607.

coach, a client, and a supervisor. We will examine this model in more detail, as it will be referred to in Chapter 5. The Seven-Eyed Model has been chosen particularly because of its multiple facets for supervision, as reported by the creator of this supervision strategy:

> The Seven-eyed Model of Supervision is both relational and systemic (Hawkins 2011c), in that it looks closely at what happens in both the relationship with the clients and what is happening within the supervisory relationship, and considers the interplay of both within the wider systemic contexts of clients, practitioners and supervisor.[86]

This model originated in the 1980s, and was developed by Peter Hawkins and Gil Schwenk, professors and consultants in coaching supervision. The model consists of seven visions, or modes, of supervision:[87]

Figure 2. Seven-Eyed Model
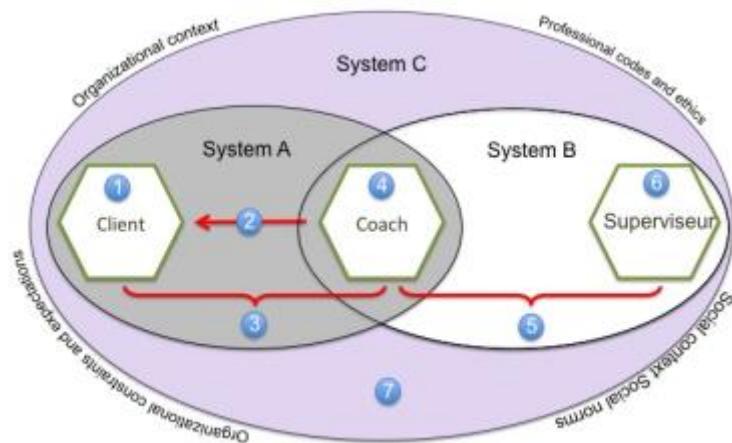
The Seven-Eyed Model has three relational systems. The first system is the relationship between the coach and his client. The second is the relationship between the coach and his supervisor. The third refers to the global context, professional or organizational, in which the coaching takes place.

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[86] Hawkins et al., *Supervision in the Helping Professions*, Kindle location 2322.
[87] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice*. Kindle location 756.

Mode 1: The client and his context[88]

In the first step, the focus is on the client and his experience of the coaching session. The supervisor must reflect upon the quality of his own presence, his reactions, his emotions, and his non-verbal cues. Hawkins explains that the goal of this mode "is to help the supervisee pay attention to the client, the choices the client is making, and the connections between the various aspects of the client's life."[89]

Mode 2: The coach's interventions[90]

The second step focuses on expanding the coach's expertise. The supervisor must look at the way the coach works, the methods and interventions he employs, and the different possibilities for developing additional methods and skills. For Hawkins, "the main goal of this form of supervision is to increase the supervisee's choices and skills in intervention."[91]

Mode 3: The relationship between the coach and the client[92]

The third mode focuses on the conscious and subconscious interaction between the coach and the client. This involves examining what comes out of the participation of the two persons. The goal of this step is to help the coach take a step back and observe his relationship with his client from an objective point of view in order to "develop a greater

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[88] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice*, Kindle location 756.

[89] Hawkins et al., *Supervision in the Helping Professions*, Kindle location 2356.

[90] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice*., Kindle location 780.

[91] Hawkins et al., *Supervision in the Helping Professions*, Kindle location 2363.

[92] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice*, Kindle location 799.

insight and understanding of the dynamics of the working relationship with a particular client."[93]

Mode 4: The coach's awareness[94]

The fourth step looks at the coach's awareness. In this step, the supervisor helps the coach understand himself and bring awareness to his emotional world. This helps detect what could be detrimental to his relationship with his client(s) and refresh or restore the relationship. Together, the supervisor and coach explore possible obstacles and danger signals. For Hawkins, "the main goal of this form of supervision is to increase the capacity of the supervisee in engaging with their clients and more effectively using their responses to the clients."[95]

Mode 5: The supervisory relationship[96]

The fifth mode analyzes the supervisor-coach relationship. This mode resembles the third one and has the same goal but is focused on the relationship between the supervisor and the coach, rather than on the coach-client interaction. As in the third mode, the goal is to identify the conscious and subconscious elements that may be inhibiting relational growth. This process helps the coach to once again become aware of his interactions. As Hawkins notes, the supervisor's qualifications and maturity play an important role in this step:

> Here the supervisor focuses on the supervisory relationship between themselves and the supervisee(s). This is essential in two ways: first, to ensure that there is regular attention to the quality of the working alliance between the two parties;

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[93] Hawkins et al., *Supervision in the Helping Professions*, Kindle location 2367.
[94] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice*, Kindle location 827.
[95] Hawkins et al., *Supervision in the Helping Professions*, Kindle location 2372.
[96] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice*, Kindle location 837.

second, in order to explore how the relationship might be unconsciously playing out or paralleling the hidden dynamics of the work with clients.[97]

Mode 6: The supervisor self-reflection[98]

In the sixth mode, the supervisor reflects on his experience with the coach in order to further develop his skills. As with the coach, the supervisor may discover subconscious elements, such as feelings or thoughts, which emerged during his interactions with the coach. By communicating this new information, the supervisor may help the coach on his own journey.

Mode 7: The wider context[99]

The seventh and final mode looks at the wider context of the client, coach, and supervisor relationship. Hawkins and Shohet summarize this last mode as follows:

> The focus of mode 7 is on the organizational, social, cultural, ethical and contractual context in which the coaching and supervision is taking place. This includes being aware of the wider context of the client organization and its stakeholders, the coach's organization and its stakeholders and the supervisor and their organizational and professional context. It also includes the power and cultural dynamics that lie within the various relationships.[100]

The goal of this step is to help the coach understand all the exterior systemic dynamics that interact with the coaching and supervising process. For example, the supervisor must be sensitive to the coach's particular context. Is he still in training? Or is he exerting his coaching practice within a personal or professional crisis? These outside elements inevitably have an effect on his life and his coaching. Regarding to this matter, Hawkins and Shohet write: "the skill is to attend appropriately to the needs of the critical

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[97] Hawkins et al., *Supervision in the Helping Professions*, Kindle location 2375.
[98] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice*, Kindle lcoation 867.
[99] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice*, Kindle location 884.
[100] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice*, Kindle location 879.

stakeholders in the wider systems, and also to understand how the culture of the systemic

context might be creating illusions, delusions and collusions in the coach and in oneself."

The exterior context may include cultural and transcultural challenges, as well as political,

economic, and social pressures on the coaching session.

In addition to having a good grasp on the theory behind the *Seven-Eyed* model,

the supervisor must also have exceptional relational abilities.[101] At this point, it is helpful

to provide some initial observations on the four supervision models. All of the models

discussed above have their strength and weaknesses:

- The systemic model considers the contractual dimension, which is absent from

  the other models and seems best suited to our purpose. Furthermore, the

  didactic aspect conforms to one of the goals of this research: namely, the

  acquisition of new competencies.

- The main weakness of the Gestalt model is that it borrows from the fields of

  psychology and psychotherapy. This is a disadvantage because the same

  supervisory methods that are used in clinical settings may not apply to

  coaching supervision, which has its own specific set of challenges. It has the

  advantage, however, of emphasizing the person of the coach, his emotional

  and social dimensions. By contrast, other models tend to neglect these

  dimensions, focusing only on skills and competencies.

- The Action Learning Supervision (ALS) model is practiced in a group. One

  disadvantage is the absence of a more personal relationship between the

  supervisor and the coach. This is outweighed, however, by two main

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[101] Bachkirova, Jackson, and Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice*, Kindle location 910.

advantages. First, each coach can benefit from the experience of the other coaches. Second, supervision is practiced on the field as opposed to in an office or clinic. The philosophy behind this model is that group coaching provides continuous education for coaches and should be practiced throughout one's career.

- The team supervision model benefits from the same qualities as the ALS model, but it has the added benefit of doing away with the authoritarian element, thereby promoting voluntary participation in the continuing education of the coachee.

- The Proctor Supervision Model consists of three dimensions and contains most factors necessary for the adequate development of the coach.

- Finally, the model adopted for this research is the Seven-Eyed Model, which is based on a holistic approach and is thus applicable to all contexts, including that of the client (for our purposes, the pastor-coach or protégé), the coach, and the supervisor. For this reason, it is the ideal model for the current project, which focuses on the supervision of second-generation pastor-coaches in the context of Quebecois francophone Evangelical Baptist churches.

Why is the Coaching Discipline So Important?

Why should evangelicals coach others, and why should they themselves be coached? There are many reasons why coaching is as important today as it was in the past, although what was practiced in the past was not clearly identified as coaching. Nevertheless, coaching benefits are numerous. According to the International Coach

Federation (ICF), coaching brings growth to eight important areas: productivity, organization, time management, teamwork, self-confidence, teamwork quality, communication skills, and life quality.[102]

According to a meta-analysis of coaching in the corporate context[103] completed by Tim Theeboom, Bianca Beersma, and Annelies van Vianen for the ICF, coaching brings noticeable benefits to organizations. Their research shows "that coaching has significant positive effects on performance and skills, well-being, coping, work attitudes, and goal-directed self-regulation." It is not surprising that since its foundation in 1995, the ICF has grown to over 20,000 members in more than 100 countries.[104] Thomas, Wood, and Brown highlight a great difference between churches established by one church planter working alone and those planted by a pastor who is coached regularly. The rate of growth is two to three times higher in latter, as compared to the former case.[105] In the book *The Art and Practice of Leadership,*[106] the authors sum up the benefits of coaching in two general categories: correction and performance development. Naturally, these two axes may be divided into other advantages such as better organization, increased personal potential, and more efficient management of upcoming leaders. Coaching widens horizons, encourages change, and facilitates the development of new leadership strategies. It also improves teamwork and encourages others to perform better. Stanley

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[102] "Benefits of Using a Coach - Need Coaching - ICF," accessed September 11, 2014, http://www.coachfederation.org/need/landing.cfm?ItemNumber=747&navItemNumber=565.

[103] T Theeboom, B Beersma, and A.E.M van Vianen, "Does Coaching Work? A Meta-Analysis on the Effects of Coaching on Individual Level Outcomes in an Organizational Context," *Journal of Positive Psychology* 9, no. 1 (2014): 1–18.

[104] "International Coach Federation Celebrates 15 Years - Pressroom - ICF," accessed September 13, 2014, http://coachfederation.org/prdetail.cfm?ItemNumber=1819.

[105] Scott Thomas, Tom Wood, and Dr Steve Brown, *Gospel Coach: Shepherding Leaders to Glorify God* (Zondervan, 2012), Kindle location 216.

[106] Howard J Morgan, Philip J Harkins, and Marshall Goldsmith, *The Art and Practice of Leadership Coaching: 50 Top Executive Coaches Reveal Their Secrets* (Hoboken, N.J.: John Wiley, 2004), 33.

and Clinton, the authors of *Connecting: The Mentoring Relationships You Need to Succeed in Life*, describe eight main benefits of a coach or mentor: "encouragement, soundboard, major evaluation, perspective, specific advice, linking, major guidance, and inner healing." [107]

From a spiritual perspective, coaching also yields important benefits. The number of religious and spiritual coaching materials on the market is vast, and ranges from New Age to Christianity.[108] In accordance with the current body research, spiritual coaching is defined from a biblical perspective. In his book on mentoring, Brian Williams explains that there is a major difference between secular and biblical mentoring. He writes:

> The contemporary "mentoring" scene is like a cultural deluge, in fact, that threatens to carry us into the tributaries of stoic self-mastery, therapeutic self-actualization, or heroic self-accornplishment.[1] Riding this torrent are a bevy of carnavalesque vessels racing full-throttle, piloted by scores of self-described Life-Coaches, Power-Mentors, Wellness Counselors, and Self-Help Technicians… But that seems to be exactly the problem—the self and the self's obsession with the self, and the self's self-determined and self-directed self-will. The "self" has become so large that we can no longer see past our selves to know where and who we are. We can hardly see others, and we certainly cannot see the grandeur 'of creation or the crashing-in of the eschaton. Emotionally and spiritually starved, we arc only offered our selves for nourishment. But in the end we can never cannibalistically consume enough of the self to be satisfied, because the self alone is not satisfying.[109]

Williams explains that, sadly, spiritual coaching has become a copy of contemporary coaching in many cases, even though the former is supposed to be the opposite of the latter, as he explains:

> The fundamental difference is that mentoring for pastoral formation is not a technique, and it is not oriented to improving one's self as usually understood. It is oriented to neither power nor prestige, nor even "success," and it certainly cannot

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[107] Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life*, (ville: maison d'edition) 1992, 95-96.

[108] Collins, *Christian Coaching, Second Edition*, 95-96.

[109] Williams, *The Potter's Rib*, 66.

be practiced hastily. Instead, it is grounded in a deepening friendship, and turned toward the work of the Spirit, which leads us to put on Christ and die to self in preparation for service to church and world.[110]

Williams summarizes the philosophy of biblical coaching, or mentorship, in this manner:

> […] mentoring for pastoral formation is not about turning in on the self and the self's self-generated visions and desires for the sake of self-fulfillment. Instead it turns us outward to Christ whose ministry we mediate, and inward to the formation of our hearts in the image of Christ. It orients us not to visions of ecclesiastical sugarplums dancing in our heads, but rather to the concrete labor of the Holy Spirit in our life and the life of others. It aids us to reflect on what the Spirit has been doing in our lives, is doing now, and is drawing us to in the future. There is a profound de-centering of the self in the self, and a re-centering in Christ and the Spirit.[111]

With regard to Christian coaching, Gary Collins states that Christian coaching helps believers identify ways in which they can improve their lives – namely, by making changes in their professional or family relationships, or in their relationship with God. Collins, in agreement with the historical meaning of coaching, says that it is about accompanying an individual from one place to the other. However, he elaborates on this definition:

> But Christian coaching has a greater, nobler, and more eternal purpose. At its core, Christian coaching is the practice of guiding and enabling individuals or groups to move from where they are to where God wants them to be. Human goals, dreams, aspirations, and gifts are not discounted, as these often come from God. But Christian coaches encourage others to find God's vision for their lives and to move from following their own agendas to pursuing God's purposes. At its core, Christian coaching is the practice of guiding and enabling individuals or groups to move from where they are to where God wants them to be. Human goals, dreams, aspirations, and gifts are not discounted, as these often come from God. But Christian coaches encourage others to find God's vision for their lives and to move from following their own agendas to pursuing God's purposes.[112]

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[110] Williams, *The Potter's Rib*, 69.
[111] Williams, *The Potter's Rib*, 71.
[112] Gary R. Collins, Christian Coaching, Second Edition: Helping Others Turn Potential into Reality, 2nd edition (NavPress, 2009), Kindle location 199.

Why Is It So Important for a Pastor-Coach To Have a Peer-Coach?

The literature pertaining to the need for trainers, or coaches, is practically non-existent – all the more reason for this research. Coaching helps people to adapt their abilities to the new demands of a world that is transforming itself on a daily basis. In the same manner, an experienced coach must also adapt his abilities to this ever-changing world.[113] Therefore, the current project highlights the fact that seasoned coaches also need to be coached, for the same reasons that protégés need to be coaches. In his book, *The Potter's Rib*, Brian Williams explains why coaching is necessary both for upcoming pastors and for experienced pastor-coaches:

> Why do young pastors need another set of eyes, another set of ears, another mouth, and another set of hands for their own development? Well, our own eyes are remarkably dull when it comes to self-examination. We can become astonishingly adept at looking at but not recognizing both our strengths and weaknesses. We suffer from spiritual glaucoma, theological stigmatism, relational blindness, and vocational occlusion.[114]

According to Andrea Sharb,[115] a writer at the Coach Federation, coaches absolutely need to be coached. Even if they already possess certain skills, they must continue to develop their abilities.

Coaching Obstacles

Throughout history, literature, and film media, we noted that the coaching relationship does not come without certain challenges. There are obstacles that coaches and protégés must take into account. Although coaching is an extraordinary discipline,

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[113] Thomas G Crane and Lerissa Nancy Patrick, *The Heart of Coaching: Using Transformational Coaching to Create a High-Performance Culture* (San Diego: FTA Press, 2002), 19.

[114] Williams, *The Potter's Rib*, 62.

[115] "Why Coaches Need Coaching ‹ Http://coachfederation.org/blog," accessed September 19, 2014, http://coachfederation.org/blog/index.php/2157/.

the coach encounters many obstacles that may undermine his work. According to John Whitmore, one of the greatest obstacles to coaching is the inability to abandon one's old ways.[116] Those who resist coaching do so not because they lack the ability to do new things, but because they refuse to renounce their old ways. In other words, human beings are creatures of habit; we have a tendency to repeat the same behaviors. According to Whitmore, this resistance to change can be overcome when the protégé becomes aware of his resistance and of its origins. Concerning origins, Collins notes that obstacles can be internal or external: "Some of the obstacles come from outside the person being coached. Perhaps he or she wants to move on a career path but a difficult boss or discriminating company policy stands in the way. Less visible are the internal obstacles. These are the more subtle fears, attitudes, habits, insecurities, and distractions that drain away energy and threaten to scuttle the coaching."[117]

In his book, *Coaching for Performance,* Whitmore lists different internal and external sources of resistance. According to him, external resistance comes in many shapes: it appears in the form of business culture; the security of maintaining the "status quo;" skepticism towards new approaches; lack of time (a familiar excuse); the habit of being led rather than leading; lack of desire for new responsibilities; the feeling of contempt towards others; the fear of forfeiting one's authority; condescendence; and finally, the belief that one is already successfully coaching, and therefore, continuing education is unnecessary. Internal resistance also manifests itself in many ways: for instance, the belief that coaching is nothing new; the fear of trying new things; the fear of

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[116] Whitmore, Coaching for Performance GROWing Human Potential and Purpose, 2009, 225.
[117] Collins, Christian Coaching, Second Edition, 2009, Kindle location 2553.

failure; the belief that nothing will change; rationalizing that things were working well before so change is unnecessary; and finally, those who are motivated solely by financial gain may also resist change.[118]

In his book, *Christian Coaching,* Gary Collins says that he believes there are various obstacles to coaching.[119] These obstacles cannot be ignored, for sooner or later they will be harmful to the training process. In his book, *Why Employees Don't Do What They're Supposed To and What You Can Do About It,*[120] Ferdinand Fournies discusses the results of an important study that he conducted with 25,000 managers, which aimed to discover the different resistances to change. He concludes that there are numerous internal and external reasons why people resist change. Among these are ignorance, incompetence, motivation, lack of thought, lack of awareness, disbelief, and indifference.

The obstacles are amplified when it comes to Peer Coaching. What is more, since Peer Coaching is an equalitarian relationship between two people, one person's intervention on his peer's way of working can create other obstacles in turn. In the *Association for Supervision and Curriculum Development* journal*,* Bruce Barnett[121] mentions some of the different obstacles faced by participants in education community. Those who desire to apply Peer Coaching will feel obligated to perform well in front of their peers, may experience the fear of failure or judgment, of incompetency, or the fear of being reprimanded. They may also be preoccupied with their performance or

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[118] Whitmore, Coaching for Performance GROWing Human Potential and Purpose, 2009, 148-154
[119] Collins, Christian Coaching, Second Edition, Kindle location 2546.
[120] Ferdinand F Fournies, Why Employees Don't Do What They're Supposed to Do and What to Do about It (New York: McGraw-Hill, 2007).
[121] "el_199005_barnett.pdf," accessed December 18, 2013, http://www.ascd.org/ASCD/pdf/journals/ed_lead/el_199005_barnett.pdf.

presuppose conclusions, or lastly, they may fear that their evaluation will be affected by their being too involved in their observations.

The challenges to be overcome by trainers, or coaches, who desire to train other leaders, or coaches, are vast – perhaps, not surprisingly. In fact, we could highlight countless more obstacles that hinder coaching. Ultimately, though, the peer-coach of those pastor-coaches must develop his abilities in order to rise above those obstacles.

Summary

The present literature review has shown that the roots of coaching run deep into the soil of other disciplines. As a result, there are many different types of coaching, and it is difficult to agree upon a common definition. Nevertheless, a definition has been proposed – one that conforms to the context of this study. In the same manner, this chapter has highlighted the fact that there is some literature on coaching seasoned coaches. What exists, and comes closest to the goal of this research, is what is commonly called "coaching supervision." One of the coaching supervision models will be used for the qualitative study analysis in Chapter 5. One of the issues discussed in this chapter was resistance to coaching – in particular, the reason why many seasoned coaches are not being coached themselves. The various types of resistance will be elaborated on in Chapter 5. This last chapter also details the many reasons why both new and experienced coaches should be coached. Everyone can benefit from the discipline of coaching. In the next chapter, specific attention will be given to coaching from a biblical perspective. What does the Bible teach about coaching? Does it give specific models or principles for the practice of coaching? Are they normative, ordered, or context-sensitive?

CHAPTER 3

THEOLOGICAL FRAMEWORK; THE NORMATIVE TASK

This chapter answers the question of whether or not the Bible provides a

normative model for coaching in today's church. The Bible does not explicitly use the

terms 'coaching' or 'mentoring;' however it contains many concepts and examples that

further our understanding of, and provide solutions for, many of the problems related to

coaching – in particular, coaching experienced pastors. Contemporary society

acknowledges the benefits of being involved in a committed relationship with another

person, with the intent of development and progress. Yet for a very long time now, the

Bible has been teaching the reasons for engaging in such a practice. It is not surprising

that Rick Lewis claims that popular interest in ancient wisdom has been increasing during

the postmodern era.[1] In both the Old and the New Testaments, we find numerous

coaching and mentoring relationships, as highlighted by Belsterling: "though research

interest on mentoring relationships is relatively new, mentoring, as a recognized concept

has been around since at least 800 B.C."[2] In many places in Scripture, we witness the

training of a disciple by his teacher, and the care of the teacher in preparing his disciple

for future ministry. Brian Williams writes: "Scripture does in fact offer us a number of

relationships that we may legitimately describe as types of mentoring."[3] The creation

story presents one compelling reason why Man needs to be in an intentional relationship

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[1] Rick Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line* (Grand Rapids, Mich.: Monarch Books, 2009), Kindle location 547.

[2] Ron Belsterling, "The Mentoring Approach of Jesus as Demonstrated in John 13," *Journal of Youth Ministry* 5, no. 1 (September 1, 2006), 77-92.

[3] Brian A Williams, *The Potter's Rib: Mentoring for Pastoral Formation* (Vancouver: Regent College, 2005), 181.

with his peers: namely, because he was created to do so. Moreover, the coaching

relationship can be seen in one form or another in the Bible in the practice of discipleship

as well as in the theological concept of the body of Christ. In fact, the closing section of

this chapter contains several examples of discipleship in both the Old and New

Testaments together, which provide a reliable model for coaching in contemporary

ecclesiastical context.

Human Relational Needs

The Bible does not contain any clear instruction on coaching seasoned pastors;

nevertheless, it teaches that all humans are created in God's image and are, therefore,

relational beings. In His sovereign plan, God wants all humans to be in relationships with

one another – to exchange, share, support, and mutually correct one another. This is

especially true of God's people. Human sociability exists because humans were created

in God's image, and the diversity of human relationships is founded on the reality that

God is both three and one. Unity and tri-unity are both eternal characteristics of God,

meaning that He has been in an interpersonal relationship with Himself for all of time.

Therefore, humans are also, by nature, relational beings, who have interpersonal

relationships with God and their peers. God is a being whose personal reality is manifest

in his intra-trinitarian relationships, as well as in his relationships with humans.

Trinitarian God

According to the *Westminster Dictionary of Theological Terms*, the word 'trinity'

is a theological expression that comes from the Latin word *trinitas*. The term does not

appear in Scripture, though the reality of the Trinity is described and expressed in the

biblical canon, most especially in the New Testament, where it is presented in a more holistic fashion. In short, 'trinity' describes God's personal triune reality without overriding His essential oneness. Although they are three distinct individuals – the Father, the Son, and the Holy Spirit – all of them are divine, and share the same essence and attributes. The three persons are distinct, nevertheless they are completely united in their relationship with one another: *God is a trinity in unity and a unity in trinity.* It is for this reason that some use the term 'tri-unity' to describe the relation between the members of the godhead.[4] This trinity may be explained in an ontological, economic, and theological fashion.

Figure 3. Trinity's Dimensions
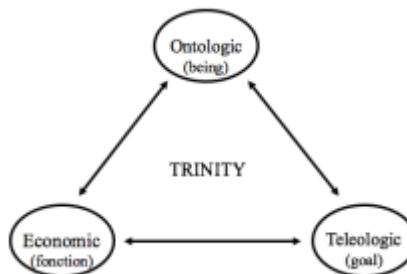
The ONTOLOGICAL dimension refers to God's existence as a triune entity. According to the *Westminster Dictionary of Theological Terms*, 'ontology' is the philosophical study of beings as beings, focusing in particular on their origins.[5] Although 'one' in essence (Perichoresis),[6] Trinitarian ontology is expressed through three divine

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[4] Donald K. McKim, *The Westminster Dictionary of Theological Terms, Second Edition: Revised and Expanded*, 2 Rev Exp édition (Westminster John Knox Press, 2014), Kindle location 14506.

[2] McKim, The Westminster Dictionary of Theological Terms, Kindle location 9836.

[6] This term refers to what unites the Three Persons of the Trinity; a union that is one in substancce (inseparable) in an ongoing movement of love, by which the Father gives life to the Son in the Spirit. Alister Mc Grath states that this essential oneness "allows the individuality of the persons to be maintained, while insisting that each person shares in the life of the other two. An image often used to express this idea is that of a 'community of being,' in which each person, while maintaining its distinctive identity, penetrates the others and is penetrated by them." (McGrath, Christian Theology:An Introduction, 3rd ed. (Blackwell, 2001), p. 325).

and equal persons. The ECONOMIC dimension refers to the different functions and roles

of each member of the Trinity.[7] This diversity is seen through an eternal triune

relationship consisting of three distinct identities: the Father, the Son, and the Holy Spirit.

The Father does not have the same function as the Son, nor does the Son have the same

role as the Holy Spirit. R. C. Sproul explains well the difference between the ontological

and economic dimensions of the trinity:

> The ontological structure of the Trinity is a unity. When we speak of the
> economic Trinity, we are dealing with roles. We distinguish among the three
> persons of the Godhead in terms of what we call the economy of God. It is the
> Father who sends the Son into the world for our redemption. It is the Son who
> acquires our redemption for us. It is the Spirit who applies that redemption to us.
> We do not have three gods. We have one God in three persons, and the three
> persons are distinguished in terms of what They do.[8]

Then comes the TELEOLOGICAL dimension, which refers to the purpose of

God's existence: teleology concerns the study of finality. [9] God is 'one' in his purposes

and decisions. In what ways, then, do the persons of the trinity participate in a grand plan,

a grand finality?

God reveals his identity in several locations in Scripture. The triune God uses the

first-person *plural* pronoun in Genesis 1:26 NIV: "let us make man in *our* image, in *our*

likeness." Köstenberger quotes Sailhamer on this passage, stating that the plurality of the

statement may refer either to angels, to God's thought about himself, or to the trinity.[10] It

is unlikely that the first two options can account for the use of the plural in this verse.

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[7] McKim, *The Westminster Dictionary of Theological Terms, Second Edition*, Kindle location 4462.

[8] "What's the Difference between the Ontologic and the Economic Trinity?," *Ligonier Ministries*, accessed June 30, 2016, http://www.ligonier.org/blog/whats-difference-between-ontologic-and-economic-trinity/.

[9] McKim, *The Westminster Dictionary of Theological Terms, Second Edition*, Kindle location 13919.

[10] McKim, *The Westminster Dictionary of Theological Terms, Second Edition*, Kindle Locations 487-494.

Because the entirety of the Bible refers to the trinity, as does the rest of the creation account, it is plausible that this verse also refers to the trinity. For example, there are two persons of the trinity involved throughout Genesis 1:1-2, "In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters." Moreover, according to John 1:1-3, Jesus (*logos* 'the Word') is the agent of creation: "in the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made." The three persons of the Trinity were involved in the work of creation.[11]

The same Trinitarian model is found in the work of redemption. God planned and sent the Son to save the world (John 3:16; Galatians 4:4-5). The Son obeys the Father by becoming incarnate on Earth and saving his people (John 6:38-39). After Jesus' departure, the Father and the Son sent the Holy Spirit to "apply" the benefits of the redemptive work of Christ (new birth, justification, sanctification), as well as to accompany and teach those who believe in Jesus (John 14:26, 7; 15:26).[12]

God, a Relational Being with His Human Creatures

God the Father is a social being in constant interaction with the other *ad intra* members, who have the same goals but different roles in achieving those goals. This relational dimension is also expressed *ad extra* with humans, in order that God may

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[11] Wayne A Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England; Grand Rapids, Mich.: Inter-Varsity Press ; Zondervan Pub. House, 1994), Kindle location 6496.

[12] Grudem, *Systematic Theology*, Kindle location 6496.

accomplish his redemptive plan. In this way, the glory of his grace in his Son is revealed to the entire cosmos.[13] Humans are also social creatures, which means that we first have an ongoing need to be in a relationship with God. To a lesser although important degree, there is also the need to be in relationship with other human beings, to live and thrive in our environment together.[14] Within the first few moments of Creation, God states, in Genesis 1:26: "then God said, 'Let us make mankind in our image, in our likeness.'" He created mankind in his image – an *imago Dei* likeness. Rogers summarizes this relational dimension between the Trinitarian God and his creation: "Relationships were God's idea from the very beginning of time. Any theological discussion of developmental relationships has to be built upon the design work and intention of the Creator. He created relationships and He has designed His creatures with a relational need for Him and for others."[15] By creating relational creatures, God had a plan before the Fall, which is also an integral part of redemption. His original plan was an ongoing and eternal relationship. Although sin had an impact on that creational intent, redemption through Jesus' sacrifice reestablishes this relationship between God and his people. Therefore, God's children – which is to say, those who have been reconciled to the Father – can experience a progressive transformation into the image of Christ,[16] the *logos* who is the very image of God'.[17]

It is for this reason that God is concerned with the spiritual health and growth of all his children and servants. Brian Williams speaks of God's relationship with his

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[13] Ephesians 1:11-14.
[14] Hebrews 1:3; Genesis 2:18.
[15] Eugene Holland Rogers, *Peer Coaching among Australian Pastors.*, 2002, http://search.proquest.com.proxy.gordonconwell.edu/docview/305517307/abstract/48D8B17BD02C4733PQ/2.
[16] 2 Corinthians 3:18.
[17] Colosians 1:15 "…ος εστιν εικων του θεου του αορατου… "

servants in terms of a potter and his clay.[18] Similarly, Reggie McNeal uses the image of a sculptor working on his masterpiece to describe the way God forms his servants' heart.[19] According to McNeal, God sculpts his servants by means of His relationship with them: their life's purpose, their experiences, their culture, their calling, and their family situations. God desires that all of his children grow – young and old servants, apprentices, and veterans. He interacts with his creatures in order to maintain a relationship with them, with the goal of seeing them develop in every sphere of life.

Relational principles are exemplified in many of the exchanges between God and people in Scripture. For example, in Genesis 3:8-13, God's questions toward Adam are not intended to obtain information but rather to make Adam realize his situation and its implications. Adam is presented with choices, and needs to reflect upon these questions in order to make better decisions. God allows his creation the freedom to make their own decisions, while declaring his judgment upon humanity and the whole of creation, and nevertheless proclaiming his redemptive plan, the *proto-evangelion*.[20]

In the same way, in Exodus 3 and 4, God is patient with Moses and questions him so that Moses is better able to understand his mission. This is also the case in the relationship between God and the prophet Jonah (Jonah 4). In each one of these exchanges, God interrogates his servant. As in human relationships, God accompanies his servant by questioning him, thereby enabling him to recognize where he is and where he needs to go.

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[18] Williams, *The Potter's Rib*, 98-101.
[19] Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders*, Updated Edition edition (San Francisco: Jossey-Bass, 2011).
[20] Genesis 3:15.

Jesus also mastered the art of asking the right questions. In fact, this educational method was prevalent in the rabbinical culture of Jesus' day. The Talmudic hypothetic-deductive method, as it is called, involves students mutually asking each other questions in order to interpret the Talmud as accurately as possible. Harry A. Wolfson summarizes this educational method as follows: "This attitude toward texts had its necessary concomitant in what may again be called the Talmudic hypothetic-deductive method of text interpretation. Confronted with a statement on any subject, the Talmudic student will proceed to raise a series of questions before he satisfies himself of having understood its full meaning."[21]

As is emphasized in the following section on human relationships, questions serve as a tool to promote better exchanges. We find excellent examples of this method in the movie *Yentl*.[22] There is a scene in which pupils are studying the Talmud in pairs and are asking each other questions. The Talmud itself is filled with questions and responses. The questions are used to ensure that the topic has been fully covered. In the same manner, God, a teacher, or a mentor may use questions to help improve the disciple's thought process. In Hebrew tradition, the art of asking questions is a necessary ingredient of learning and training.

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[21] "Talmudic Method," *Ohr Somayach*, accessed October 28, 2014, http://ohr.edu/judaism/articles/talmud.htm.

[22] Barbra Streisand, *Yentl*, Drama, Musical, Romansance, (1984).

Man, a Relational Being with His Peers

Just as God is a relational being, and his sociability is expressed in the Trinity as well as in his relationship with his creation, mankind is created in God's image and imitates that sociability. Daniel Saglietto accurately summarizes the three relational dimensions of the trinity:

> Therefore, trinity is expressed through an organized dynamic (relationships) and a teleologic [sic] dynamic (goal). These dynamics characterize, among other realities (functional, for example), the imago Dei which is a constituent of our humanity (personal being created to be adored by his Creator (Rom 1.18-25).[23]

The first human interpersonal relationship, which is the couple (hereafter referred to as "the couple" or "the conjugal reality"), can be divided into three dimensions: ONTOLOGICAL, ECONOMIC, and TELEOGICAL. Together, these three categories define the human interpersonal reality. The fact that human relationships are analogous to the divine intra-Trinitarian relationships is a consequence of the *imago dei* principle.

Figure 4. Man's Dimensions
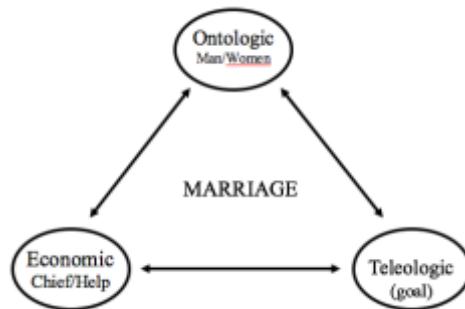
First of all, within the ONTOLOGICAL dimension, man and woman are both created in the image and likeness of God; they are equal in nature and in dignity.[24] The woman is man's "flesh of [his] flesh" and "bone of [his] bone" (Genesis 2:23). Man and woman

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[23] Saglietto Daniel, "Le Travail En Équipe, Une Brève Réflexion," n.d.
[24] Genesis 1:26; 2:18.

were created in God's likeness, with respect to reason (the ability to think), conscience (spirituality), and volition (the ability to choose).

As for the ECONOMICAL dimension, to be like someone does not mean to be identical to them. As in the Trinitarian relationships, each member plays a unique role. Although equal in essence, the woman and the man have complementary roles. It is within the confines of this complementary relationship that humans express themselves and grow in their identity, which is personal, sexual, functional, and anchored in the divine creating act. In Genesis 2:18, God states: "it is not good for the man to be alone. I will make a helper suitable for him." The Hebrew word בַּד (alone) is translated as 'isolated,' 'solitary,' or 'alone.'[25] The *Dictionary of Biblical Languages with Semantic Domains* defines it as "an amount or unit of a quantity as a part or share of a whole."[26] This passage highlights the incompleteness of the man. Alone, he is incomplete – Adam was missing something for which he had been created. Together, the man and the woman are complete and reflect the person of God. Köstenberger quotes Sailhamer on this topic as follows: "the divine plurality of persons (Genesis 1:26)… can be seen as an anticipation of the human plurality of persons reflected in man and woman, thus casting human personal relationships in the role of reflecting God's own personhood."[27] To help the man in his quest of finding a complement, God searches among all of the animals, male and female, to find an equal mate .[28] As with the Trinity, man and woman have

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[25] Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary.* (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc, "Alone."

[26] Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

[27] Andreas J Köstenberger, *God's Design for Man and Woman: A Biblical-Theological Survey*, 201, Kindle location 486.

[28] Genesis 2:19-20.

many things in common, but they also have names and functions that distinguish them from one another.

The economic dimension is also reflected in the use of the word עֵזֶר (help) in Genesis 2:18. To fulfill the man's need for completeness, God gives him a helper: someone who is different, who has a different role and function from his. Therefore, a man's life is intimately connected to his relationship with his helper (i.e. woman). His personal growth requires such a relationship. Thomas, Wood, and Brown quote a very relevant comment by Stanley and Clinton: *"society today is rediscovering that the process of learning and maturing needs time and many kinds of relationships. The 'self-made' man or woman is a myth and, though some claim it, few aspire to it. It leaves people relationally deficient and narrow-minded."*[29] God's was the first of man's relationships, but man also needs other human beings (one of whom is his wife) in order to grow. The necessity of these relationships for the growth of human beings begins at birth, where God places them in families with parents who will accompany them in their development. The need for relationships with others then continues into adulthood with one's relationship with one's peers.[30]

Lastly, the TELEOLOGICAL dimension is also demonstrated by the original humans' responsibility to grow, cultivate, and take care of the garden.[31] Nevertheless, above all these responsibilities, man and woman were ultimate designed to glorify God.[32]

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[29] Paul Stanley and Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed* (NavPress, 2014), 18.

[30] « Peers » is an expression that is often used in the coaching domain to refer to a relationship with one's own, persons of the same nature (human being=human being).

[31] Genesis 1:26-28; 3:16-19; Psalms 8:6-8

[32] 1 Corinthians 10:31; Ephesians 1:12.

Man's Relational Nature, the Foundation of Coaching

Man's capacity for relationships is the foundational purpose of coaching, as it is an essential part of our humanity and an echo of God's eternal intra-trinitarian nature. This capacity is an "echo" in the sense that the reality we experience as created beings is evidence of our creation, analogous to the intra-trinitarian reality.[33] This model is essential for marriage as well as for other relationships. When God stated that the man needed a "mate," he was referring to a social dimension, a need to be in relationships with his peers. This is certainly expressed in the context of marriage; however, it encompasses many other relationships as well. Man's relational need is expressed within his family (with his partner and children), community, clan, and church. The same triad may be applied here (ONTOLOGICAL, ECONOMIC, AND TELEOGICAL).

Figure 5. Coaching's Dimensions
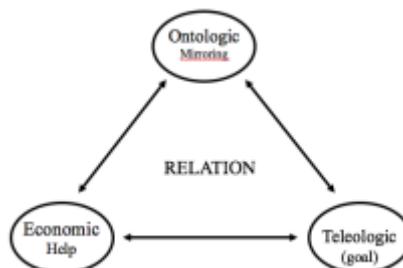
From an ONTOLOGICAL point of view, man needs someone who resembles him, a person with whom he can identify. When God states, in Genesis 2:18, that he will make a helper "suitable for him," we can literally translate this phrase as "as in front of him." The New King James version puts it this way: "a helper comparable to him" – a human being created in man's own likeness, and in God's image, is necessary for man's existence so that he can identify with that person.

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[33] Daniel Gagliatto's thoughts on Genesis 1 et 2.

In God's plan, human beings fulfill a role (more precisely, an ECONOMIC role) that angels and animals cannot. From an economic point of view, man needs someone (equal) who will play a different role (economic) and who will help him (helper). He needs someone who can think differently than him, who can question, encourage, and even correct him.

Finally, from a TELEOLOGICAL point of view, although man's final purpose is to glorify God, there are also secondary goals such as maturity, development, and growth. Some argue that using the concept of "helper" to describe relationships beyond the marital context would be inappropriate. Nonetheless, as demonstrated in the final section of this chapter, there are many exhortations and teachings in the Bible for God's people that encourage, even command, believers to be in interdependent relationships with one another.

Discipleship throughout the Bible

Having discussed God's creative plan for humans and their need for socialization and complementarity, it is clear that the Biblical concept of discipleship fulfills both of these very well. The Bible does not give us a clear definition of discipleship. It does, however, give us clear indicators, characteristics, and examples to help us construct a biblical theology of discipleship.[34] Bill Hull defines discipleship simply as "learning from

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[34] Greever, J. M. (2012, 2013, 2014, 2015). Call of the Disciples. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, … W. Widder (Éd.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

and following a teacher."[35] In more descriptive terms, a disciple is "a person who is in a relationship with Jesus, in order to resemble him and live a life in the kingdom that is in the image and resemblance of how Jesus would have lived it."[36] Harrington and Patrick, in their book *Discipleship Handbook*, define discipleship as "helping people to trust and follow Jesus."[37]

If we define discipleship as *an accompaniment relationship in which an experienced person imparts knowledge and experience to a protégé*, then there are several biblical examples. Taking God's relationship to his people as our guide, we can highlight the normative principles of discipleship, an inspiration for relationships among his people.

Discipleship in the Old Testament

Of course, we cannot use the preceding definitions to describe discipleship in the Old Testament (OT), as Jesus had not come yet. Nevertheless, in the OT we find examples of accompaniment with the intent of improvement and development. The discipleship concept was, perhaps, most prevalent among the Greeks at the time; although the Semitic world also had its own methods of discipleship. Wilkins claims that there is a certain continuity between the types of discipleship portrayed in the OT and the NT,

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[35] Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, 2006, http://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=703450, Kindle location 440.

[36] Hull, The Complete Book of Discipleship, Kindle location 351.

[37] Harrington and Patrick, "Discipleship Handbook," accessed July 13, 2016, http://discipleship.org/wp-content/uploads/2014/06/Discipleship-Handbook-Final-REVISED-AND-REDUCED-PDF.pdf.

nevertheless we have to be mindful about straying too far in one direction or the other.[38]

In his book, *Prophètes, maitre et disciple face à Dieu*, Thomas Baochen Cui points out

that the term 'disciple' does not appear in the OT.[39] Quoting Rengstorf on the Greek term

mathetes (μαθητής 'disciple'), Cui claims that, unlike the ancient Greek society, we do

not find among ancient Hebrews clear notions of 'master' or 'disciple.'[40] Yet, the OT

tends to portray God as a master, and all those who belong to him as disciples. This is

what Cui seems to suggest when he says, referring to Rengstorf, that "the ideal of a

master to disciple relationship is that of the Lord and Israel, his people, being someone

else's disciple means to steal the Lord's supreme place."[41] Wilkins came to the

conclusion that, although we find traces of theological notions of the master-disciple

relationship in the OT, God remains the primary master of his people, his disciples.[42]

Despite this first observation, we cannot deny that there are a few examples of

master-disciple relationships in the OT. As Baochen Cui concludes, "some OT writings

demonstrate with certainty that there exists the relationship from master to disciple in

[the] prophets, scribes, and wise men of ancient Israel." To reinforce this thought, he

quotes Wilkins as follows: "In spite of the relative absence of disciple terminology and

explicit teaching on discipleship, the nature of the prophetic ministry, the writing

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[38] Michael J Wilkins, *Following the Master Biblical Theology of Discipleship* (Grand Rapids, Mich.: Zondervan Pub. House, 1992), Kindle location 818.

[39] Thomas Baochen Cui, *Proptètes, maître et disciple face au Seigneur Elie, Elisée et Géhazi dans le miroir des récits 1 R 19,19-21, 2 R 2,1-18 et 2 R 5 Etude de Théologie biblique* (Saarbrücken: Presses Académiques Francophones, 2014), http://nbn-resolving.de/urn:nbn:de:101:1-201407207005,10.

[40] Cui, Proptètes, maître et disciple face au Seigneur Elie, Elisée et Géhazi dans le miroir des récits 1 R 19,19-21, 2 R 2,1-18 et 2 R 5 Etude de Théologie biblique, 11.

[41] Cui, *Proptètes, maître et disciple face au Seigneur Elie, Elisée et Géhazi dans le miroir des récits 1 R 19,19-21, 2 R 2,1-18 et 2 R 5 Etude de Théologie biblique,* 10.

[42] Wilkins, *Following the Master Biblical Theology of Discipleship,* Kindle location 936.

prophets, the scribes, and the wisdom tradition speak strongly of the existence of master-disciple relationships in Israel."[43]

The Greek term used to designate a disciple in Scripture is *mathetes* (μαθητής), and it appears solely in the New Testament (approximately 260 times). Wilkins compares this term with the Hebrew term, *talmîd*□(δψιμ:λαT, 1 Chronicles 25:8), which refers to a pupil learning a trade, as well as with the word, *limmûd*□(δυMιλ), which appears only in prophetic literature where the context determines its meaning (Isaiah 8:16; 50:4 [2x]; 54:13; Jeremiah 2:24; 13:23). [44] Interestingly, in Isaiah, *limmûd* is specifically used to indicate "one who is being taught"[45] and describes the relationship between the master and his pupil. Although, the term does not resemble the New Testament model of discipleship in every context in which it is used. Quoting Wilkins, Hull highlights: "even though the terms for 'disciple' are not found in abundance in the Old Testament, various relationships in Israel were true 'discipleship' relations, since they share universal characteristics of discipleship relations."[46]

Examples of discipleship in the OT always involve two persons: one who is called to serve God and the nation, and another who is in a subordinate role to the first. According to Josephus, all of the OT leaders[47] were involved in a relationship that included a person in authority and a subordinate.[48]

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[43] Michael J Wilkins, *The Concept of Disciple in Matthew's Gospel: As Reflected in the Use of the Term Μαθητής* (Leiden, the Netherlands; New York: E.J. Brill, 1988), 43-91.

[44] Wilkins, *Following the Master Biblical Theology of Discipleship,* Kindle location 833.

[45] Wilkins, Following the Master Biblical Theology of Discipleship, Kindle location 840.

[46] Hull Bill, *The Complete Book of Discipleship: On Being and Making Followers of Christ (The Navigators Reference Library)* (NavPress; annotated edition edition, 2006), Kindle location 902-905.

[47] In the context of this research, 'leaders' refers to individuals who have responsibilities among God's people, whether in the Old or New Testament.

[48] Wilkins, *Following the Master Biblical Theology of Discipleship*, Kindle location 937.

Neither Jesus nor the apostles invented the concept of discipleship, although it existed in essence and in practice in the era during which they lived .[49] To grasp a better understanding of the theological concept of discipleship that is presented in the OT, as well as the background of the same concept in the NT, we will examine five groups of biblical characters who practiced discipleship: namely, (i) the prophets, (ii) the wise men, (iii) the Pharisees, (iv) John the Baptist, and (iv) the zealots.

Among the prophets, we notice that Samuel was surrounded by prophets for whom he seemed to fulfill the role of 'master.' In the same way, Elisha discipled several of the prophets of his time.[50] R. Moore also believes that the prophets of the Old Testament were true mentors.[51] (Further examples of discipleship among prophets are presented below.)

Likewise, Wilkins claims that the discipleship concept is found in the OT, particularly in passages referencing communities of wise men and their families.[52] Crenshaw emphasizes that wisdom in the OT can be understood in three ways: as a worldview, a teaching position, and a tradition.[53] To understand wisdom, we must consider the master-disciple relationship. Still, according to Wilkins, this passing down of knowledge is not only found within the wise men communities, but also early on in life, with the informal father-son relationship. Williams states that the spiritual training of a Hebrew child had to be done in the home and in the community. The child was accompanied by a professor from whom he learned the law. He quotes Joseph Grassi as

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[49] Wilkins, Following the Master Biblical Theology of Discipleship, Kindle location 1638.
[50] 1 Samuel 10:5-10, 19:20-24, 1 Kings 20:35; 2 Kings 2:3,5,7, 15; 4:1, 38; 5:22; 6:1; 9:1.
[51] Moore Ricki D., e, and D, "The_OT_Prophet_as_Mentor.pdf," 155.
[52] Wilkins, *Following the Master Biblical Theology of Discipleship*, Kindle location 1006.
[53] James L Crenshaw, *Old Testament Wisdom: An Introduction* (Atlanta: John Knox Press, 1981), 17-25.

follows: "[the law] had to be learned through close association with a teacher. […] The first and most important place this came about was in the heart of the Jewish family. Any further instruction was considered an extension and continuation of what was begun at home."[54] The apostle Paul refers to this type of accompaniment by comparing the role of the law to that of an accompanying professor (παιδαγωγος, *paidagogos*).[55] This training was meant to be spiritual, moral, and theological.

Even if Scribes and Pharisees did not want to acknowledge Jesus as the Messiah, they were still engaged in master-disciple relationships. After the loss of political autonomy under the Babylonian empire (586 BC), the Jewish people turned to the Torah for their national identity. Beginning with Esdras' ministry, and for the following four hundred years, the passing down of the law and practices was a high priority. This was sometimes done in public,[56] as well as from master to disciple.[57] The tradition was around during Jesus' time, as Paul himself emphasized in his description of his training under Gamaliel.[58] The historian Josephus even mentions that, during Herod's era, armies of students would gather around the rabbis.[59] Concerning the Scribes, Wilkins mentions: "The scribes also demonstrate characteristics of master-disciple relationships. Based on the nature of their profession, the scribes would naturally be involved in apprentice-type training in the rudimentary skills of their trade—e.g., reading, writing, and transcribing."[60]

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[54] Williams, *The Potter's Rib, 180.*
[55] Galatians 3:24.
[56] Nehemiah 8.
[57] Hull Bill, *The Complete Book of Discipleship: On Being and Making Followers of Christ (The Navigators Reference Library),* Kindle location 945.
[58] Acts 23:3.
[59] Flavius Josephus, G. A Williamson, and E. Mary Smallwood, *The Jewish War*, 1.:33.2.
[60] Wilkins, *Following the Master Biblical Theology of Discipleship,* Kindle location 997.

During Jesus' day, another form of discipleship was practiced among John the Baptist's followers. According to the Gospels, there were several disciples.[61] They practiced a form of isolation that involved living in the desert, away from other communities.[62] According to Bill Hull, life for these disciples was very challenging.[63] Lastly, the zealots also practiced master-disciple relationships, although they had a more political agenda. The goal of discipleship, for them, was to set-up an army.[64]

Based on these five groups who practiced discipleship, we may better understand what Jesus was referring to when he said, "go and make disciples of all the nations." If 'discipleship' had meant something else, the people who Jesus was addressing would have been confused. Jesus's disciples had to have in mind the models of discipleship that wer available to them: namely, those of the Pharisees, John the Baptist, and political revolutionaries such as the zealots.

Discipleship in the New Testament

The general understanding of discipleship in the Bible has its roots in the OT, which is why a particular emphasis was placed on the OT in this research. The New Testament (NT) reflects the same understanding of discipleship as in the OT. According to Wilkins, the term *mathetes* (μαθητής) of hellenic origin, refers to a "learner, adherent, and sometimes an institutional student."[65] Likewise, *The Complete Word study*

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[61] John 1:35-50; Acts 19:1-7.

[62] Matthiew 3:1-3; 11:7.

[63] Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ (The Navigators Reference Library),* Kindle location 973.

[64] Hull, The Complete Book of Discipleship: On Being and Making Followers of Christ (The Navigators Reference Library), Kindle 985.

[65] Michael J Wilkins, *Following the Master Biblical Theology of Discipleship* (Grand Rapids, Mich.: Zondervan Pub. House, 1992), Kindle location 822.

Dictionary explains: "*mathētḗs* means more in the NT than a mere pupil or learner. It is an adherent who accepts the instruction given to him and makes it his rule of conduct."[66] Wilkins states that, in general, a disciple is an individual who is committed to following a great master.[67] Still, according to Wilkins, the term is sometimes used to describe one who supports a particular leader or movement.[68] He is specific when writing about this subject:

> Disciple is the primary term used in the Gospels to refer to Jesus' followers and is a common referent for those known in the early church as believers, Christians, brothers/sisters, those of the Way, or saints, although each term focuses upon different aspects of the individual's relationship with Jesus and others of the faith. The term was used most frequently in this specific sense; at least 230 times in the Gospels (e.g., John 6:66-71) and 28 times in Acts (e.g., Acts 9:1, 10, 19-20).[69]

The term 'disciple' was used to describe believers: those who followed, listened to, and obeyed Christ, the great master. Although the word 'discipleship' is not mentioned in Galatians 4:19, the idea is there. The apostle Paul writes, "my dear children, for whom I am again in the pains of childbirth until Christ is formed in you." The Greek verb μορφόω (to form) conveys the idea of molding something. The NT uses this word to refer to the shaping of a person's nature or character.[70]

The most significant passage on discipleship is, without a doubt, Matthew 28:19-20. The writer of this passage describes two aspects of discipleship: namely, (i) being a disciple and (ii) making disciples. Discipleship is one of God's priorities, which is why

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[66] Spiros. Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN, U.S.A.: AMG Publishers, 1993).

[67] Wilkins, *Following the Master Biblical Theology of Discipleship*, Kindle location 509.

[68] Wilkins, *Following the Master Biblical Theology of Discipleship*, Kindle location 511.

[69] Wilkins, *Following the Master Biblical Theology of Discipleship*, Kindle location 564.

[70] Timothy Friberg, Barbara Friberg, and Neva F Miller, *Analytical lexicon of the Greek New Testament* (Victoria, B.C.: Trafford, 2005), vol.4, 266.

we see Jesus commanding his disciples to make disciples during the Great Commission.[71] (Jesus' discipleship model will be further expounded in the last section, which examines biblical examples of discipleship.)

Relationships in the Body of Christ

God's intentional creation of man with a need for socialization and complementarity is reinforced by the theological concept of the body of Christ. God has created the church in similar fashion to the human body in which all the members are indispensable and interdependent on one another. Regarding this aspect of the church, Lewis writes: "metaphors for the community of Christ's followers employed in the New Testament – body, house, temple, family and so on – stress the interdependence of believers on each other for their progress in discipleship."[72] Ogne and Roehl report an interesting comment made by Anderson and Reese on the meaning of the word 'person.' They note that it comes from the Latin *persona,* which has its roots in the Greek word "προσωπον" (*prosopon*), translated as 'face-to-face.' As such, the term conveys the idea of a relationship and a dialogue.[73] In that sense, we are relational beings, created in the image of the trinitarian God. As relational beings, we need others for our personal growth. Anderson and Reese point out: "We are persons, face-to-face, in community, not separated individuals: we are a people in community who need others to bring us to a

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[71] Matthew 28:20.
[72] Rick Lewis, *Mentoring Matters: Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line* (Oxford: Monarch Books, 2009), Kindle location 817.
[73] Keith Anderson and Randy D Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, Ill.: InterVarsity Press, 1999), Kindle location 140.

spiritual maturity. We discover our identity in the context of community. We learn best together, with the help of other people."[74]

The NT insists on helping believers fulfill the needs of others. According to 1 Thessalonians 5:11, Paul encourages believers to exhort and build each other up. The term "build each other up" (οἰκοδομεῖτε εἰς τον ἕνα) is interesting. It literally means "building one upon another." The word οἰκοδομεῖτε (*oikodomeite*) comes from 'house' and is often used to describe the construction of physical structures: placing one brick upon the next. 1 Peter 2:7-8 clarifies this point: "Now to you who believe, this stone is precious. But to those who do not believe, 'The stone the builders rejected has become the cornerstone,' and, 'A stone that causes people to stumble and a rock that makes them fall.' They stumble because they disobey the message—which is also what they were destined for.'"

In other words, the believer cannot build a spiritual house on the living stone on his or her own. Each stone depends on the other stones. As evidenced by the intra-trinitarian relationships and by the church of the new covenant, believers absolutely need each other. Otherwise, they are incomplete and disabled. It is important to note that the believer does not always need a more competent or mature person to accompany him. The simple fact of being different, of having someone who can provide an outsider's perspective is sufficient to sustain spiritual growth. Furthermore, church leaders are not members apart from the body of Christ. Thus, as all members, they need the gifts of others and need to be accompanied in order to grow personally and spiritually.

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[74] Keith Anderson and Randy D Reese, *Spiritual Mentoring*, "The Dark Ages: Definition, History & Timeline." *Education Portal*. Actscessed November 27, 2014. http://education-portal.com/academy/lesson/the-dark-ages-definition-history-timeline.html.

Examples of Discipleship throughout the Bible

This last section provides an overview of discipleship relationships throughout the Bible, and it demonstrates that discipleship was practiced particularly among leaders.

Moses

Moses and Joshua's relationship is surely one of the most convincing and most well-known examples of discipleship in the OT. This is especially true because their relationship lasted for more than 40 years, and it is filled with lessons that are still relevant for God's people today. Joshua grew from a young boy into a strong and mature leader, partly due to his having been discipled by Moses. He accompanied Moses on many occasions and was present during several strategic moments, such as when Moses went up onto Mount Sinai and into the meeting tent.[75] He learned how to become a good leader and how to lead God's people. Joshua's training was crucial, as he became Moses' successor and eventually lead the Israelites into the promised land. He learned not only from Moses' successes, but also from his mistakes. He witnessed his master pleading for his people.[76] He learned to deal with critics when the people who were closest to Moses gossiped about him.[77] Joshua was a good disciple because he was loyal and obedient.[78] In Numbers 11:24-30, a series of exchanges and inquiries demonstrate Moses' concern for the forming of Joshua's character. At the end of his ministry, Moses transferred his authority to his protégé and inaugurated him publicly.[79] We can imagine the tremendous challenge before Joshua, who had to take the place of such a prominent person as Moses.

[75] Exodus 24:13; Exodus 33:11; Deutronomy 31:14.
[76] Exodus 32:30-33.
[77] Numbers 12:1.
[78] Numbers 11:28.
[79] Deuteronomy 31:7; Joshua 3:7.

Nevertheless, Moses' accompaniment was a success, as Joshua followed all the instructions of his master.[80]

The Prophets

Among the prophets, we find another remarkable example of discipleship: namely, that of Elijah and Elisha. According to 1 Kings 19:16, God commanded Elijah to choose Elisha as his successor. From that moment onward, Elisha became Elijah's disciple and followed in his footsteps, listening to his teachings and observing his actions. At the moment Elijah was to be taken to heaven, Elisha insisted on staying with him.[81] Williams concludes:

> We can imagine that Elisha was often on the run with his master and teacher, watching, listening, and learning from him. He was a faithful pupil and servant who eventually was to receive from God a double portion of his master's spirit, and to become God's new mouthpiece to the kings and people of Israel.[82]

Elisha was so impressed by Elijah's spiritual example that he asked for a double portion of the Spirit inhabiting his master.[83]

In the book of I Samuel, the prophet Eli also does a remarkable job of discipling Samuel. Following the commitment that he had made to Ann,[84] Samuel became Eli's disciple.[85] Two exceptional things came out of this relationship. First, although Eli had been neglecting the education of his own children[86] and, for that reason, judgment had

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[80] Joshua 4:10; 11:12; 11:15; 11:23.
[81] 2 Kings 2:2.
[82] Williams, *The Potter's Rib*, 183.
[83] 2 Kings 2:9.
[84] 1 Samuel 1:11.
[85] 1 Samuel 2:11.
[86] 1 Samuel 2:1-36.

fallen upon him,[87] God entrusted him with the training of a future prophet. Second, we

note that the training of this disciple started while Eli was still very young. Eli could have

been bitter, jealous, or angry, however, he chose to take his discipleship task seriously.

He learned from his first mistakes and, in the end, turned out to be a competent leader. He

taught young Samuel how to respond to God's voice,[88] especially at a time when a close

relationship with God was rare.[89] It is obvious that Eli eventually succeeded at training

Samuel, despite his past mistakes and God's judgment on his family.[90] Garland and

Marsh-Kabat explain the implications of this story for modern-day discipleship:

> Even those with deeply flawed and broken lives can serve as leaders to others, if
> they are able to put aside their own failures and disappointments and focus on the
> wellbeing of those whom they influence. Eli laid the bridge into the future for
> Samuel, even though he did not get to walk it with him. Using a position of power
> wisely recognizes that the focus is not on our personal lives, or about building our
> own reputations or prestige. Using power and influence well is about guiding
> others into a future we cannot see.[91]

Gordon MacDonald writes: "for Eli, there is no doubt that the second half of his life was

a significant success. However, he had to live and die to face the consequences of his

failures. But he also gave a young and fiery leader to the people of Israel."[92]

It seems that these two generations of prophets (Elijah and Elisha, and Eli and

Samuel) were involved in the teaching and training of other men, called "sons of

prophets." Although these "sons of prophets" are mentioned in several places,[93] their

exact role is unknown. It is clear that they lived in religious communities; for example,

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[87] 1 Samuel 2:30-33.
[88] 1 Samuel 3:8-10.
[89] 1 Samuel 3:1.
[90] 1 Samuel 3:20-21.
[91] "Microsoft Word - Power and the Christian.ALL.doc - 98080.pdf," accessed November 1, 2014, http://www.baylor.edu/content/services/document.php/98080.pdf.
[92] Gordon MacDonald, *A Resilient Life: You Can Move Ahead No Matter What* (Thomas Nelson, 2006), 31.
[93] 2 Kings 2:3, 5, 7, 15; 4:1, 38, 5:22.

they are mentioned as being in Bethel, Jericho, Guilgal, and in the country of Ephraim.[94]

According to 1 Samuel 19:20, Samuel was their leader. We do not know whether these

passages refer to the same or different groups, and we do not know where they came

from. What seems clear is that many prophets were called to take the place of their

predecessor without having first been trained for the task.

Solomon's Writings

The book of Proverbs is also a key source for the biblical concept of discipleship.

According to Ogne and Roehl, the teacher is supposed to help his disciple go beyond the

surface and discover what is important in order to make decisions in a clearer and more

righteous way.[95] In an excellent book inspired by Proverbs 27:17, entitled *As Iron*

Sharpens Iron: Building Character in a Mentoring Relationship,[96] Howard Hendricks

explains the important benefits of discipleship for growth in every sphere of life. Ogne

and Roehl interpret the teacher's role in light of Proverbs 27:17 as being a mirror

reflecting and confronting the thoughts and habits of the disciple.[97] The book of Proverbs

is filled with exhortation and instructions on the benefits of healthy relationships, whether

parent-to-child, friend-to-friend, or master-to-disciple.[98]

The wisest man of his time, King Solomon, understood that human beings are

social creatures who require the input of others in order to grow when he wrote, "two are

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[94] 2 Kings 2:3, 5, 7, 15; 4:1, 38, 5:22.

[95] Ogne and Roehl, *TransforMissional Coaching*, Kindle location 272.

[96] Howard G Hendricks and William Hendricks, *As Iron Sharpens Iron: Building Character in a Mentoring Relationship* (Chicago, Ill.: Moody Press, 1995).

[97] Ogne and Roehl, *TransforMissional Coaching*, Kindle location 272.

[98] Proverb 1:8; 4:1; 6:20; 9:9; 10:17; 11:14; 12:15; 13:1; 23:22; 27:5, 9; 29:3.

better than one."[99] The human being is incomplete if left alone, for he was designed to be interdependent rather than independent. He needs to engage in relationships with others in order to be complete.

The presence and influence of other people has many benefits on one's growth in many areas, including work, shortcomings, and physical safety (where there are two, they are stronger). As Solomon put it, "two are better than one, because they have a good return for their labor." According to Roger Whybray,[100] the Hebrew word for salary, שָׂכָר (*sakar*), conveys a larger idea than that of remuneration. It also includes the idea of rewards or benefits.[101] In the passage from Ecclesiastes, the meaning of "a good return" is that of the benefit of working as a pair, rather than alone. In his commentary on this passage, Albert Barnes quotes the Talmud: "a man without companions is like the left hand without the right."[102] The twelfth century Cistercian monk Aelred of Rievaulx summarizes the idea of this passage in the following way:

> […] a man is to be compared to a beast if he has no one to rejoice with him in adversity, no one to whom to unburden his mind if any annoyance crosses his path or with whom to share some unusually sublime or illuminating inspiration [...] He is entirely alone who is without a friend. But what happiness, what security, what joy to have someone to whom you dare to speak on terms of equality as to another self; one to whom you can unblushingly make known what progress you have made in the spiritual life; one to whom you can entrust all the secrets of your heart and before whom you can place all your plans.[103]

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[99] Ecclesiastes 4:9-12.

[100] Roger Norman Whybray, *Ecclesiastes*, 1St Edition edition (Grand Rapids, Mich. : London: Eerdmans Pub Co, 1989), 87.

[101] For further information on this topic, please refer to F. Brown, S. Driver, C.A Briggs, *The New Brown, Driver, Briggs, Gesenius Hebrew-English Lexicon,* Massachusetts: Hendrickson, 1979, 968-969

[102] Albert Barnes, *Barnes On The Whole Bible: Albert Barnes' Notes On The Whole Bible*, Ecc.4.9.

[103] Dennis Billy C.Ss.R, *Spiritual Friendship: The Classic Text with a Spiritual Commentary by Dennis Billy, C.Ss.R.* (Christian Classics, 2008), 950.

Solomon states that, regardless of one's age, nationality, or the time at which one lives, it is always more advantageous to be accompanied by a friend, a master, or a mentor.

Esther and Mordecai

The relationship between Queen Esther and her cousin Mordecai also illustrates the concept of discipleship – specifically, discipleship under a wise person. Esther, a young orphan living in Babylon, was under Mordecai's tutelage. Mordecai cared for Esther as if she was his own child.[104] Because Queen Vasthi had been disqualified from being King Ahasuerus's wife,[105] the King chose Esther to replace her. Mordecai, acting as Esther's mentor, instructed her to keep her Jewish origins a secret.[106] Every day, Mordechai stood by the palace gates[107] and reminded Esther of her responsibility towards the Jewish people. Haman, one of the chiefs of the kingdom, had a plan to eliminate all of the Hebrews of the kingdom because their religious law and traditions differed from those of the Babylonians.[108] Mordecai brought Esther to the awareness that her life had a specific purpose and God had sovereignly placed her in a position of authority to accomplish that purpose.[109] Naturally, the discipleship process was facilitated as Esther listened to her uncle and followed his advice.

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[104] Esther 2:7.
[105] Esther 2:4.
[106] Esther 2:10, 20.
[107] Esther 2:11.
[108] Esther 8-12, 13.
[109] Esther 4:14.

Jesus

Jesus is certainly the best example of discipleship.[110] There is no better role model

for discipleship than Jesus of Nazareth. Everything he did was perfect, including his

discipleship. Therefore, we can follow his example without hesitation, even though our

human experience will never compare to Jesus's because he is divine. Jesus saw every

situation as an opportunity to teach a lesson. Collins notes, the most telling example is

with his disciples.[111] Although Jesus made himself available to the crowds, he set time

aside for his twelve disciples, often singling out a few of them in particular. The

relationship of Jesus to his disciples provides an exceptional discipleship model. More

than any other figure in the Bible, Jesus spent a long period of time – three years, to be

exact – training his disciples on a daily basis. The disciples never went to rabbinical

schools. They were trained while working in the field, alongside Jesus, as Rick Lewis

highlights: "[the] religious formation of [the] disciples was achieved not through formal

classes such as were offered by Greek academies, but by conversations, questions and

answers, observation and imitation."[112] This relationship was sometimes presented as that

of teacher to his or her student, a savior to the lost, or as one friend to another.[113]As we

often see in the Bible, the discipleship relation is characterized by proximity and

frequency. Jesus and his disciples lived together twenty-four hours a day. They travelled,

ate, walked, laughed, and certainly cried together. In quoting Krallman, Lewis states:

> [The Twelve] accompanied him to the synagogue, the Temple, into the fields and
> onto the Sea of Galilee, to villages and to Jerusalem; they were with him at a
> wedding and a funeral, when he visited friends and sick people, when he dealt

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[110] Belsterling, "The Mentoring Approach of Jesus as Demonstrated in John 13," 2.

[111] Collins, *Christian Coaching, Second Edition*, Kindle location 434.

[112] Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line*, 2009, Kindle location 743.

[113] Williams, *The Potter's Rib*, 184.

with multitudes and individuals, women and children, religious leaders and outcasts, Jew and Gentiles, rich and poor; they heard him pray, preach and teach; they saw him heal and deliver; they experienced Jesus in public and in private, as joyful and saddened, thirsty and tired. [114]

Jesus knew his disciples well. He knew their strengths and weaknesses. He could foresee the challenges they would face. However, Jesus was more concerned with their character than with their competencies. Jesus' goal in the discipleship of his disciples was not for them to attain perfection, but for their growth.[115] As would a good teacher, Jesus adequately prepared his disciples for their future ministry. Moreover, Jesus was a friend to his disciples.[116] He interacted with them in a personal way, taking into account each of their personalities and the backgrounds.

At times, Jesus taught his disciples in a didactic manner, and at others, he taught them in a practical manner. He used questions to instruct and correct,[117] following rabbinical practice,[118] sometimes with his opponents[119] but especially with his disciples. Jesus used questions, as did the rabbinic teachers of his day: to help his disciples think in order to make better decisions. He was a master in the art of asking questions in order to bring about introspection, thoughtful consideration, and encourage his disciples to come to their own conclusions. Jesus allowed his disciples to make mistakes and had the ability to bring out the best in them. At times, Jesus reprimanded his disciples severely, but only because he loved them dearly.

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[114] Rick Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line* (Grand Rapids, Mich.: Monarch Books, 2009), Kindle location 776.

[115] Hull Bill, *The Complete Book of Discipleship: On Being and Making Followers of Christ (The Navigators Reference Library)*, Kindle location 576.

[116] Luke 12:4; John 15:15.

[117] Jesus asks over fifty-seven questions in the gospel of Mark alone.

[118] See footnore 16 on the Talmudic hypothetic-deductive.

[119] Matthew 21:23-27; 22:41-46.

Barnabas and Paul

Throughout church history, we find two extraordinary examples of discipleship. One of them was Barnabas, the man hidden in Paul's shadow; he was less eloquent than Paul and was more of a behind-the-scenes character; however, Barnabas was an exceptional man. According to Acts 4:36, his given name was Joseph; but when he became an apostle, he was given the name Barnabas, meaning "son of encouragement," most certainly because of his character.[120] A. B. Simpson describes the meaning of Barnabas's name as follows: "The original term παρακλησις, rendered consolation in the common version, is a verbal noun used to express both the act to the verb παρακαλειν and the effect produced by it. We have no one word in English to represent it in these two senses; but exhortation expresses the act, and consolation the effect."[121] Barnabas's gifts are expounded in Acts 11:23 and 14:22. He was appointed many ecclesiastical responsibilities by the churches of Jerusalem and Antioch.[122] Barnabas was one of the most influential mentors in the early church.[123] Indeed, Paul himself was one of his most well-known disciples.

Barnabas was able to overcome fears similar to those of Ananias (Acts 9:13). He perceived Paul's potential (Acts 9:23-31) and began training Paul by taking him everywhere he went and teaching him the ways of the Gospel.[124] We can also imagine the powerful ways in which Barnabas encouraged Paul, since Paul was initially perceived as a persecutor of the church, a murderer, and was avoided by all believers. The apostle Paul

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[120] Barton Warren Johnson, "Commentary on Acts 4:36," in *People's New Testament - Enhanced Version*, 1.1 edition (Christian Classics Ethereal Library, 2010).

[121] A. B. Simpson, *The Four-Fold Gospel* (BiblioLife, 2009), Commentary on Actsts 4:36.

[122] Acts 11:22, 30.

[123] Ogne and Roehl, *TransforMissional Coaching*, Kindle location 272.

[124] Acts 11:25-26.

is seen as one of the great pillars of the Church, however we must not forget his first mentor. Without Barnabas's care, we might not have Paul's thirteen epistles.

According to Acts 13:1-3, God set Barnabas and Paul aside for missionary work. In describing Paul and Barnabas's first missionary journey, the author of Acts lists Barnabas's name first, thereby signifying that he was the leader. Beginning in Acts 13:43, however, there was a transfer of leadership. Paul took the lead, and Barnabas followed. This reveals a lot about Barnabas's character – namely, his willingness to be surpassed by his disciple. Regarding Paul and Barnabas's relationship, Lewis comes to the following conclusion: "Their friendship evolved over the years, beginning as a giving mentoring relationship from Barnabas to Paul, becoming a peer relationship as Paul matured, and going through a period of tension before being resolved at some point that we don't read about in the New Testament."[125] Barnabas made no exceptions with John, named Mark, his nephew.[126] In both cases, his work was successful. Tim Roehl says of him: "the great leader is not the one in the spotlight. He's the one leading the applause."[127]

Priscilla and Aquila

The second extraordinary example of discipleship in church history is that of Priscilla and Aquila. Priscilla and Aquila are a peculiar example, since they are a couple. As they are connected by a common faith and a common trade (tent-making),[128] Priscilla and Aquila had the privilege of accompanying Paul on numerous occasions during his

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[125] Rick. Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line* (Grand Rapids, Mich.: Monarch Books, 2009), Kindle location 724.
[126] Acts.15:39; Colossians 4:10.
[127] Roehl Tim, "Biblical Foundations of Coaching," accessed November 21, 2013, http://enrichmentjournal.ag.org/201202/201202_028_Biblical_foundations.cfm, 4.
[128] Acts 18:3.

ministry in Corinth and Ephesus. It was in this last city that they met Apollos, a young

and particularly talented believer. They invited him to stay with them while he finished

his training.[129] The term ἀκριβέστερον *akrivésteron* (adequately) literally means "exactly"

or "accurately."[130] It implies the idea of completing what was missing. In this context,

there is a question of Apollos' lack of comprehension of the Gospel. Again, we have a

beautiful image of a teacher working with his disciple, as he accompanies him in order to

prune his character and competencies.

Paul and His Disciples

Paul, the disciple of Barnabas, followed his master's example, for instance, by

discipling others, such as Silas, Timothy, and Titus, to name but the well-known ones.

The epistles provide a lot of information about the way Paul exerted his discipleship. For

example, according to Ephesians 4:11-14, Paul explains his philosophy of training

disciples. God has placed gifted people (apostles, prophets, evangelists, pastors and

doctors) for the perfecting of saints. The word καταρτισμος (*katartismos*) is translated as

"to equip" in several different versions; this word carries the idea of maturity or

completion. Wayne Barber explains: "the word 'equipping,' *katartismos*, means to make

someone fully ready for a task. It refers to the finished product. It refers to something that

has been broken, perhaps, and is now mended. Something that was apart and has been put

back together."[131] In accordance with the context of Paul's teachings, 'restoring' implies

utilize one's gifts within the body of Christ. This teaching of Paul to the Ephesians is an

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[129] Acts 18:26.

[130] Friberg, T., Friberg, B., & Miller, N. F. (2000). Analytical lexicon of the Greek New Testament (Vol. 4, p. 41). Grand Rapids, MI: Baker Books.

[131] "Seven Pillars of Ministry," accessed October 29, 2014, http://www.preceptaustin.org/seven_pillars_of_ministry.htm. Seven pillar.

exhortation to the church leaders, as it is their job to ensure that the body of Christ progresses in its transformation into the image of Christ. They have the responsibility of accompanying members on their journey towards maturity. This transformation process is part of discipleship.[132] The master only wants for his disciple to continually improve.

The apostle Paul constantly concerned himself with the spiritual growth of his fellow believers. In Philippians 2:12, he exhorts believers to work out their own salvation. The verb κατεργαζομαι (*katergazomai*) expresses the idea of finishing or accomplishing something. It is not without reason that, in his letter to the Philippians (1:6), Paul makes it clear that our spiritual growth will be completed on the day we are reunited with Christ, but in the meantime, we must work on our spiritual maturity on a daily basis. He writes to the Thessalonians to work to abound more and more.[133] According to Ephesians 4:11-16, the perfecting of the saints means to bring them to mature manhood, to the measure of the stature of the fullness of Christ, being no longer infants. In his epistles to the Ephesians and Colossians, Paul uses another image to convey the same idea. In Ephesians 4:20-24, he says:

> That, however, is not the way of life you learned when you heard about Christ and were taught in him in accordance with the truth that is in Jesus. You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.

Paul uses the image of a person who takes off his old clothes to put on new ones – his new nature. Lastly, Paul states in 2 Thessalonians 1:3: "we ought always to thank God

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[132] Roehl Tim, "Biblical Foundations of Coaching."
[133] 1 Thessalonians 4:1.

for you, brothers and sisters, and rightly so, because your faith is growing more and more, and the love all of you have for one another is increasing."

Timothy was certainly the disciple in whom Paul invested the most time and effort. Paul fulfilled the role of friend and confidant to Timothy.[134] He saw in him the raw potential for leadership and so he encouraged him to become what God had created him to be.[135] Timothy was a young believer when Paul chose to take him on as a disciple during his second missionary journey.[136] It is interesting to note that the initiative comes from Paul, as it did from Jesus toward his disciples.[137]

Timothy went everywhere with Paul. He watched Paul live, work, teach, and ultimately developed a close relationship with him, like that of a child to his father. It is not surprising that Paul calls Timothy "my true child in the faith."[138] This precious relationship is expressed in the style of Paul's letters to Timothy. We can read the many words of advice that Paul gives Timothy throughout the two epistles. Paul had replicated himself so well in Timothy that in 1 Corinthians 4:17, we read: "For this reason I have sent to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church." Also, in 2 Timothy 3:10-11, we read: "You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings—what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured." Timothy knew Paul well, and Paul knew Timothy well. Paul

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[134] Tony Stoltzfus, *Leadership Coaching: The Disciplines, Skills and Heart of a Christian Coach*, 2005, Kindle location 245.
[135] 1 Timothy 1:18; 4:14.
[136] Acts 16:1-3.
[137] Mark 3:13; Luke 6:13.
[138] 1 Timothy 1:2; 2 Timothy 2:2.

knew his strengths and weaknesses. This is why he encouraged Timothy to have a spirit of strength, love and wisdom,[139] and not to neglect his spiritual gift.[140] Paul's relationship towards Timothy was full of love and affection. On four occasions, he even uses the phrase "my child" to describe Timothy.

Paul's exhortation in 2 Timothy 2:2 is certainly one of the best foundations for the writing of the present thesis. Paul's discipleship philosophy culminates in 2 Timothy 2:2: "And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others." Not only did Paul go from being a disciple of Barnabas to training Timothy, but he also taught Timothy to raise up own disciples. Thus, in this verse, four generations of discipleship are represented. As we study the relationship between them, we are able to understand how Paul trained Timothy. Timothy spent a lot of time with Paul; he was a witness to his life, his teachings, and his ministry (2 Timothy 3:10-11). Following in the footsteps of Jesus, the great master, Paul and Timothy had a relationship that was so intimate that the apostle spoke of Timothy as his beloved child (2 Timothy 1:2). In the end, Paul's training of Timothy was so thorough that he had the utmost confidence in his work (1 Corinthians 4:17).

Thomas, Wood, and Brown argue that the intergenerational reproduction of apostles has benefits for each generation, as well as for the whole church:

> Faithful leaders will make disciples, but great leaders focus on making other leaders. A leader doesn't learn to lead by attending a class or reading a book on leadership. A leader learns to lead best when he or she begins to lead others and is coached along the journey by a mentor. As the ministry leader is learning and applying the gospel in his or her own life, the followers will learn from what they see modeled in the life of their leader. They will be equipped and empowered by

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[139] 2 Timothy 1:7.
[140] 1 Timothy 4:14.

the gospel through the practical example and the visible fruit of that leader's life.[141]

The mandate given by Jesus in Matthew 28:19-20 follows the same train of thought as Paul's exhortation in 2 Timothy 2:2. Jesus commands his disciples to preach the Gospel and make disciples.[142] How is it possible for eleven men to reach the world if not by accompanying disciples who, in turn, accompanied more disciples?[143] Within the four gospels, the word 'disciples' refers specifically to Jesus' twelve disciples. Many authors[144] have debated whether Jesus' commandment in Matthew 28 was intended only for the immediate disciples or for all believers. Those who hold the latter view reason that the last phrase – *εως της συντελειας του αιωνος αμην* ('to the very end of the age') – clearly implies a duration longer than the apostles' lives.[145]

Naturally, reflecting on the meaning of the word 'disciple' would require a lengthy discussion about the method of making disciples. According to Jesus' model, the "great commission," as it is called, is an accompaniment process in which one person shares both theological and practical aspects of the Gospel with another, from one generation to the next, until the end of time. Understood in this way, biblical discipleship requires that each generation of believers be trained by the previous generation. Jesus' commandment entails the replication of the master (the person who teaches) in the form of disciples (those who are taught and who go out to teach others).

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[141] Thomas, Wood, and Brown, *Gospel Coach,* Kindle location 236.

[142] Matthew 28:19-20.

[143] The term μαθητής (disciple) is present as a coaching relationship master/disciple is synonymous to coach/protégé.

[144] Bill Hull, Richard Foster, Robert H. Gundry, D.A. Carson, Craig Blomberg

[145] William Carey, *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens: In Which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings, Are Considered*, accessed November 19, 2014, http://archive.org/details/anenquiryintothe11449gut. Sect.II.

The apostle Paul was convinced that the process of spiritual growth and maturity must happen naturally with the help of the Holy Spirit, but also with the help of the community. He is certainly the author who explains in the most comprehensive manner the concept of the body of Christ, its gifts, and the interdependence between the members of the body.[146] By the same token, of the 32 times that Paul uses the phrase "one another," 9 of them are found in the book of Romans. Not surprisingly, Paul uses the act of discipleship to train his disciples. Jesus' goal in the discipleship of his disciples was not for them to attain perfection, but for their growth. In addition, the majority of examples of discipleship that we find in the life of the apostle Paul are concerned with the training of leaders who in turn will train others. The practicing of discipleship is important in both young Christians as well as the seasoned leaders in our churches.

Having examined Paul's ministry, we come to the conclusion that intergenerational discipleship is applicable to young believers and leaders, and to mature believers and experience leaders alike. There are no exceptions: all believers need a master, or teacher, to accompany them in their growth process. Because the transformation process ends only when believers are reunited with their Savior,[147] in order to grow in the image of Jesus, it seems that coaching is an indispensable part of the believer's earthly life.

Theological Assumptions

The theological framework presented above sought to provide a scriptural basis for coaching, but more precisely, and in line with the topic of this thesis, it aimed to underscore the necessity of continuous coaching wherein the experienced coach

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[146] Romans 12:3-8; 1 Corinthians 12:13-14; Ephesians 4:11-16.
[147] Philippians 1:6.

accompanies his protégé, who in turn accompanies someone else. Based on the scriptural examples presented, we can now articulate five theoretical premises of the biblical coaching model.

First, in accordance with God's creative plan, all men have been created in God's image and likeness. Therefore, they are social beings who have to be in a relationship with God and with their peers in order to fully thrive.

Second, one of the most convincing examples of this relational necessity for human fulfillment is found in the theological concept of discipleship. Biblical discipleship necessitates that a man be in a relationship with an experienced person in order to receive wisdom, instruction, skills, encouragement, and correction so that he can develop character, knowledge, and abilities.

Third, there is another theological concept that demonstrates the need for humans to be in relationships: namely, the body of Christ. God has provided a plan in which his people, those who believe in him, are to be in relationships with, and to be interdependent on one another. These intentional relationships with fellow believers is God's plan for the growth of all believers – both young and old, novice and experienced. As a member of the body of Christ, no member is independent from the others. Each member relies on the others' talents and functions. Moreover, this interdependence continues throughout the believer's lifetime.

Lastly, examples of discipleship are prevalent throughout the Bible. Moses was coached by God, and Joshua was coached by Moses for almost half a century. The historical and prophetical books also present examples of discipleship: Elijah trained Samuel, and schools of prophets benefited from the training of experienced prophet-masters. Precepts and advice pertaining to the importance of accompaniment, whether in

one's personal or professional life, are ubiquitous in the wisdom literature of the Bible. There are also numerous examples in the Gospels, presenting Jesus as the perfect master model, and in the epistles of the New Testament, as we saw with Barnabas, Paul, and Timothy.

Summary

As demonstrated by this biblical research, we do not find a model for the contemporary coaching of experienced pastors in Scripture. Still, we find many similarities in the theological concept of discipleship portrayed in several books of the Bible. In the same way, we see that the benefits of contemporary coaching are ultimately the result of God's creative work, since he created humans as social beings who need others to develop and thrive. This discipleship model was present throughout the history of the Church.[148] Now that an overview of the relevant secular and biblical literature has been presented, the next chapter will focus on the necessary foundations for qualitative research on coaching experienced pastor-coaches within Quebec's French-speaking Evangelical Baptist churches.

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[148] See the chapter in the Appendix on coaching throughout the history of the Church.

CHAPTER 4

THE DESIGN OF THE PROJECT

This chapter presents the five components of the present research project. Firstly,

it provides a look at the design of the project, of its research goals and the expected

results. The second component is the research method. A qualitative research method was

chosen as the best tool for achieving the goals of this project. The third component

concerns the type of qualitative method. A case study consisting of six steps proved to be

the best means for completing the present research. Fourth, the ethical and legal context

of this research is examined. The fifth and final segment is dedicated to discussing the

limitations of this research.

Practical Theology

This research belongs to the discipline known as Practical Theology. It seeks to

reveal the ways in which coaching is practiced among francophone Evangelical Baptists

in Quebec, whether this practice is compliant with their beliefs and with the Bible, and

how coaching in this specific context can be improved. Approaching this topic from a

practical theological perspective allows us to take a critical view on the way beliefs are

put into practice and how these practices interact with the environment.[1] Ray Anderson

defines Practical Theology as: "a dynamic process of reflective, critical inquiry into the

praxis of the church in the world and God's purposes for humanity, carried out in the

light of Christian Scripture and tradition, and in critical dialogue with other sources of

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[1] John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM, 2006), Kindle location 548.

knowledge."[2] The present research attempts to identify, through a rigorous analysis, what the present coaching practices are and whether these practices are theologically sound.[3]

Practical Theology ties into the philosophy of the New Testament, which correlates knowledge and practical application. In John 13:17, Jesus exclaims, "Now that you know these things, you will be blessed if you do them." In the biblical culture, what the believer truly knows, or believes, he puts into practice. This same principle is revealed in the two greatest commandments: our love for God ought to be reflected in our love for our neighbor. The vertical (theological) dimension is always connected to the horizontal (practical) dimension. Swinton and Mowat claim that: "the gospel is not simply something to be believed, but also something to be lived."[4] According to them, Practical Theology takes the human experience into serious consideration.[5]

It is impossible to do true Practical Theology without thoughtful consideration. The seeker must pause to consider what is happening in the practical realm in order to determine what beliefs are being transmitted. Practical Theology is the examination and contemplation of reality, whether consciously or unconsciously, in order to bring to light potential discordances between beliefs and biblical theology with the goal of correcting it for the future. Swinton and Mowat have the following to say on this topic: "Practical Theology recognizes and respects the diversity of interpretation within the various expositions of the performed gospel and seeks to ensure and encourage the Christian

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[2] Ray Sherman Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove, Ill.: InterVarsity Press, 2001), 22.

[3] Swinton and Mowat, *Practical Theology and Qualitative Research*, Kindle location 70.

[4] Swinton and Mowat, *Practical Theology and Qualitative Research*, Kindle location 208.

[5] Swinton and Mowat, *Practical Theology and Qualitative Research*, Kindle location 204.

community to remain faithful to the narrative of the original God-given plot of the gospel and to practice faithfully as that narrative unfolds."[6]

Our actions often reflect the influence of our beliefs on our lives and our churches; usually this influence is unconscious.[7] Dr. Steve Klipowick asserts the following about the discipline of Practical Theology: "every act of ministry reveals something to us about God!"[8] In other words, our actions reveal our understanding of God. If our actions are not in conformity with our beliefs about the Bible, we must correct either our beliefs or our actions.

According to Robert Osmer, Practical Theology seeks to answer four questions: "What is going on? Why is this going on? What ought to be going on? [and] How might we respond?"[9] The first question refers to task description. It is during this step that the seeker must establish a clear description of the situation. Thus, the present research first attempts to describe the current situation among second-generation francophone Baptists, specifically with regard to the training and personal development of pastor-coaches. Once these pastor-coaches have acquired a certain amount of experience, do they continue to receive coaching? Do they still desire to be coached? Do their actions reflect a concern for personal and professional development? What are the measures taken to ensure that this development takes place?

The second question – "Why is this going on?" – refers to the task of interpretation. Osmer defines the interpretive task as "draw[ing] on theories of [practical theological interpretation] to better understand and explain why certain events are

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[6] Swinton and Mowat, *Practical Theology and Qualitative Research*, Kindle location 196.
[7] Swinton and Mowat, *Practical Theology and Qualitative Research*, Kindle location 466.
[8] Steve Klipowicz, *Practical Theology* (Charlotte, NC, 2013), 12.
[9] Richard Robert Osmer, *Practical Theology: An Introduction* (Grand Rapids, Mich.: William B. Eerdmans Pub. Co., 2008), Kindle location 91.

occurring."[10] This kind of contemplation of reality is not directed solely towards the church but also takes into consideration what is going on in the surrounding world. Swinton and Mowat have this to say on the subject: "we live in a world created by God within which some notice this fact and others are oblivious to it. […] The practices of the Church cannot be understood as ontologically separate or different from the practices of the world."[11] Therefore one particular facet of this project will be to compile existing information on the subject of coaching, such as the definition and origins of coaching, and the availability of coaching training. An entire section is dedicated to examining the existing models for coaching supervision and identifying the reasons why some people challenge the concept of coaching.

The third question – "what ought to be going on?" – refers to the normative task. It is at this point in the research that the distinctions between coaching in the church and coaching in the secular world are put to evidence. Even if Swinton and Mowat corroborate that there are similarities with the worldly model, they nevertheless recognize that there is a significant distinction between the way the world and the church practice coaching. [12] For this reason, a portion of this research will be devoted to considering the biblical examples of coaching. It is equally important to attest to how these biblical models have impacted the church throughout history.

Finally, the fourth question – "how might we respond?" – is designated to the praxis task. This final task looks to the future, as Swinton and Mowat address here:

> At the same time it is also a deeply practical discipline, which does not only seek to understand the significance of practice for theology, but also recognizes as a

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[10] Osmer, Practical Theology: An Introduction, Kindle location 142.
[11] Swinton and Mowat, *Practical Theology and Qualitative Research*, Kindle location 249.
[12] Swinton and Mowat, *Practical Theology and Qualitative Research*, Kindle location 247.

primary goal the guiding and transforming of future practices which will inform and shape the life of faith. […] Rather, it will mean a careful theological exegesis of particular situations within which the practices and experiences that emerge from these situations are explored, understood, evaluated, critiqued and reconsidered.[13]

For this reason, the present chapter concludes with a proposal for a realistic, practical, and biblical model of accompaniment for coaching second-generation pastor-coaches within the context of francophone Evangelical Baptist churches in Quebec.

Qualitative Research

Research is needed to discover how the coaching of second-generation pastor-coaches is being conducted. Sharan Merriam regards qualitative research as the best tool for discovering what is happening on the front lines. She notes that "qualitative research is an umbrella concept covering several forms of inquiry that help us understand and explain the meaning of social phenomena with as little disruption of the natural setting as possible."[14] Swinton and Mowat support this concept when they write that "a good deal of the diversity within Practical Theology relates to the various methods through which this knowledge of situations is captured, analyzed, understood and recorded."[15] By analyzing the shared experiences of the pastor-coaches, the researcher will dig deeply and examine what is occurring on a practical level among evangelical francophones in order to provide a realistic overview. [16] In order to discern the underlying explanations for the observable practice, some have looked to "psychology, sociology, philosophy, and

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[13] Swinton and Mowat, *Practical Theology and Qualitative Research*, Kindle location 314, 321.

[14] Sharan B Merriam and Sharan B Merriam, *Qualitative Research and Case Study Applications in Education* (San Francisco: Jossey-Bass Publishers, 1998), Kindle location 142.

[15] Swinon and Mowat, *Practical Theology and Qualitative Research*, Kindle location 76.

[16] Ibid., Kindle location 119.

anthropology." [17] The advantage of qualitative research is the integration of diverse fields where necessary. Denzin and Lincoln define qualitative research as: "Qualitative research is multi-method in focus, involving an interpretative, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them."[18]

Swinton and Mowat claim that truth and honesty are hard to come by; great effort is required if we are to understand how the constituents of our world work together.[19] That is why these authors believe that qualitative research is the most effective means for delving deeper into Practical Theology.[20] Qualitative research allows for deeper prodding and thorough comparisons, which will contribute to a more refined understanding of what is being practiced among Evangelical Baptist church leaders in Quebec.

<div align="center">The Research Process</div>

This project employs a specific type of qualitative research, known as the case study approach, in order to discover the current practices of pastor-coaches. The case study involved collecting information on the topic of coaching through one-on-one interviews with experienced pastor-coaches. The collected data were then analyzed, compared, and interpreted.[21]

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[17] Ibid., Kindle location 81.
[18] Norman K Denzin and Yvonna S. Lincoln, *Collecting and Interpreting Qualitative Materials* (Thousand Oaks, Calif.: Sage Publications, 1998), 3.
[19] Swinton and Mowat, *Practical Theology and Qualitative Research*. Kindle location 4655.
[20] Ibid., Kindle location 1016.
[21] Merriam and Merriam, *Qualitative Research and Case Study Applications in Education,* Kindle location 100.

Both the interviews and the subsequent analyses were conducted in French, and then translated by two people and reviewed by a mentor.[22] The case study adhered to the following six steps:

Selecting the Questions

After having performed a survey of the relevant literature and selected the appropriate theological framework, a set of seventeen questions was compiled. This preliminary step was crucial because the quality and the pertinence of these questions would set the course of the research project. Merriam states the following about the importance of this step: "how you select your sample is directly linked to the questions you ask and to how you have constructed the problem of your study."[23]

Thus, a set of questions[24] was carefully prepared. A second set of five questions was e-mailed, following the preliminary interviews. As is discussed in the fourth step below, the analyses were based on the Seven-Eyed Model of supervision. Each one of the questions examined the background, current practice, and future needs of experienced pastor-coaches. These questions covered every aspect of the Seven-Eyed supervision model. In addition, some questions were assembled to form an *eighth eye*[25] on the coaching practices of the pastor-coaches. This eighth eye examined the central role of the Gospel and spirituality in the coaches' current and anticipated practices. As mentioned in preceding discussions of this model, it is common to find that the type of relationship that coaches have with their clients, or protégés, has an influence on the type of relationship

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[22] Two interviews were conducted in English: namely, those of Tim Kerr and Scott Thomas.

[23] Merriam and Merriam, *Qualitative Research and Case Study Applications in Education*, 1998, Kindle location 109.

[24] These questions are found in the appendix.

[25] An eighth eye was added to the Seven-Eyed Model. This eye focused on the coach's spirituality.

they want from their own supervisor, or peer-coach. The present research confirmed this tendency: it was observed that the interviewees tended to desire the same kind of coach that they themselves were. Almost all of the pastor-coaches were also coaching coaches in some form or fashion. Therefore, a few questions were designed to bring out important information that would be useful for the purpose of this research.

Each question in the following chart is attributed to one of the elements of the Seven-Eyed Model.

Table 2. Interview Questions Charted Out according to the Seven-Eyed Model

		Introduction	1, 2, 3, 17
Seven-Eyed	1	The protégé	5, 6
	2	The competencies of the coach	4, 7, 18
	3	The coaches relationship with his protégé	9
	4	The coach	8, 10, 11, 12, 13, 19
	5	The relationship between the coach and the coach-trainer	14, 20, 21
	6	The coach-trainer	15
	7	The context	16
	8	Spirituality	22

The questions emphasize different dimensions of the coaching relationship between the pastor-coach and his protégé, as well as between the pastor-coach and his trainer. These questions were selected in order to draw out the most information possible on the subject of the relationships between pastor-coaches and coach-trainers within the context of evangelical French speakers in Quebec. These questions sought to uncover how the pastor-coaches were trained, who among them were improving their skills, and in what manner they accompanied their protégés – in particular, second-generation pastor-coaches.

Choosing the Candidates

Eight pastors, all of whom are coaches and trainers, were consulted in order to assess the manner in which they accompany their protégés – and, in particular, second-generation pastor-coaches. Coaching is a relatively new discipline in the church, but even more so for French evangelicals in Quebec. Thus, the number of pastor-coaches that accompany coaches is relatively limited.

Moreover, the selection of candidates to participate in this research was contingent on very specific criteria. First of all, each of the candidates must have had at least one coaching experience as a protégé. Secondly, each of them should have also coached at least one other person (preferably another coach).

Thirdly, the candidates must be men, since this research was conducted within the Baptist churches of Quebec, all of which are led by male pastors. Fourthly, they must be familiar with the francophone culture in Quebec.[26] Five of the candidates were employed by a French Baptist church at the time of the interviews, and three others were affiliated with the evangelical denomination or an associated movement. Finally, in order for this research to be fully representative of the French Christian population in Quebec, it was necessary to have candidates from different generations.

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[26] It was not obligatory for the candidates to live or work in Quebec but it was required that they had some experience working with Francophone pastors from Quebec.

Table 3. Candidates for Interviews

Name	Title / Responsibility
Pierre Bergeron	Oversees all coaching activities within the Pentecôte du Québec assemblies
Gilles Farley	Director of coaching at SEMBEQ (Séminaire Baptiste Évangélique au Québec)
Jean-Pierre Gagné	Supervisor of four churches; Head of the Department of Evangelism and Church Planting at Granby area in Quebec
Matthieu Giguère	Pastor and coach at Église Baptiste Évangélique de Terrebonne Mascouche in Mascouche, Quebec
Tim Kerr	Pastor of the Sovereign Grace Church in Toronto and coaching forerunner within the evangelical community in Canada
Gilles Lapierre	General Director of the Association of Églises Baptistes Évangélique au Québec
Jacob Mathieu	Pastor and coach at Église Baptiste Ecclesia de St-Jérôme in St-Jérôme, Quebec
Scott Thomas	Coach for many years in the movement Act 29 and present Canadian National Associate Director of C2C

Constructing the Interviews

In order to conduct the case study, a set of semi-structured interviews was formulated. Merriam mentions that interviews are the best method for qualitative research: "interviewing is probably the most common form of data collection in qualitative studies in education. In numerous studies it is the only source of data."[27] The interviewers were personally invited to participate in the research either by e-mail or by telephone. The participants were told exactly what the goals of the research were. They received the questions in advance, while other questions were added during the course of the interviews in accordance with the context of the discussion. The interviews took place over a period of six months, each in a private location, with each one lasting between sixty and ninety minutes. Three of the participants were interviewed via Skype. Each of

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[27] Merriam and Merriam, *Qualitative Research and Case Study Applications in Education*, 1998, Kindle location 914.

the interviews was recorded with the candidate's permission and was transcribed into writing by two individuals, who were paid for their assistance. After each interview was analyzed, a copy of the analysis was sent by e-mail and approved by the candidate.

Analyzing the Interviews

The fourth step of this case study involved analyzing the interviews after they had been conducted. The interviews were transcribed in their entirety and individually analyzed. What characterizes this research as qualitative is that it was conducted in the field and not within the four walls of a laboratory or in a classroom. Because the case study dealt with human resources specific to a particular environment, the interviewer had to exercise detective-like skills, including thoughtful consideration, intuition, and comparison, in order to discover what was truly occurring in this environment. Merriam writes on the subject of the researcher: "a second characteristic of all forms of qualitative research is that the researcher is the primary instrument for data collection and analysis. Data are mediated through this human instrument, the researcher, rather than through some inanimate inventory, questionnaire, or computer."[28] The results of the analysis were further corroborated by the participants when they gave their approval by signing the consent form in the Appendix.

One of the characteristics of case studies is their idiosyncrasy. This is why the researcher must find an appropriate model, a structure for analyzing the specific results of his research. According to Merriam, there is no single model for analyzing case studies;

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[28] Merriam and Merriam, Qualitative Research and Case Study Applications in Education, Kindle location 160.

the researcher must establish his own procedure and structure. [29] As described in Chapter 2, the researcher chose to analyze the results of the present research from the standpoint of the Seven-Eyed Model of supervision.[30]

The Seven-Eyed model was adopted for reasons of flexibility, in that it can be applied and adapted to different contexts while also affording a holistic perspective.[31] Furthermore, this model is sometimes used for the supervision of one coach by another, so it is particularly fitting for the current project.

The first phase of the model focused on the coach (protégé) in order to determine the characteristics of a successful coaching relationship. The second phase was concerned with the curriculum that the pastor-coach used with his protégé and on the strategies that the pastor-coach deployed when the protégé began to resist this plan. The second phase sought to ascertain whether it was easier to coach a protégé or another coach. The third segment examined the relationship between the pastor-coach and the protégé, focusing in particular on the factors that promote, and those that suppress the relationship (to the point that the pastor-coach must bring it to an end). The fourth phase was directed towards the pastor-coach: his abilities, his weaknesses, and what he is doing to overcome his weaknesses. Furthermore, the fourth phase aimed to determine what the main challenges will be for these coaches in the future, what they do when they need help, and whether or not they are engaged in continual training. The fifth phase concentrated on the relationship between the pastor-coach and his training-coach (if there was a relationship). It aimed to uncover what an adequate relationship between these two individuals looks

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[29] Merriam and Merriam, Qualitative Research and Case Study Applications in Education, Kindle location 323.
[30] See Figure 2 on page 41.
[31] The term "holistic" is used in reference to the different dimensions of a coaching relationship, whether it be relational, personal, emotional, or professional.

like. The sixth phase focused on the favorable qualities of a coach-trainer. The seventh

phase brought into consideration the particular cultural context of francophone Baptist

churches in Quebec. Finally, the researcher added an eighth dimension, which focused on

an important dynamic of the coaching relationship: namely, that of the spiritual, or

Gospel, factor.

Table 4. Seven-Eyed Model Viewpoints Adapted

Seven-Eyed Model	The personal character of the coach
	The skills of the pastor-coach towards his coach/protégé
	Le type of relationship between the pastor-coach and the coach-protégé
	The personal character of the pastor-coach (his training, his personality, his needs)
	The relationship between the trainer-coach and the pastor-coach (relationship and skills of the trainer-coach)
	The personal character of the trainer-coach
	The cultural context of the relationship between the pastor-coach and the trainer-coach
	The spiritual (Gospel) factor in coaching

After having chosen the structure for performing the analyses, the researcher

analyzed each interview and assimilated the comments of the interviewees into the above

categories. Special attention was given to key words, concepts, and phrases. Finally, an

account was produced on the basis of the observed categories. Throughout the analytical

process, the researcher was supervised by an experienced mentor.

Synthesizing the Interviews

The fifth step of the case study involved synthesizing the eight analyses. The

researcher applied the categories of the Seven-Eyed Model to the analyses in order

identify similarities and differences across the interview results. These similarities, in

turn, provided a picture of what coaching a pastor-coach in Quebec is like. The comparison also determined certain tendencies and particularities. As was already noted, both the similarities and the differences enable us to better understand the coaching process.

The Creation of a Model

Finally, the last step of the case study was the creation of an accompaniment model for qualified, second-generation pastor-coaches. The proposal includes several recommendations along with specific procedures and a clear framework for accompaniment. This model will be able to be integrated into the evangelical francophone context in Quebec.

The Ethical and Legal Context

The current project is without value if the results and the proposed conclusions are not trustworthy. Sharan Merriam cites W. A. Firestone on the reliability of qualitative research: "the qualitative study provides the reader with a depiction in enough detail to show that the author's conclusion 'makes sense' (p. 19)."[32] Not only should the information-gathering procedure be faithfully followed, but also the researcher must demonstrate that he has used the information in an ethical manner. Therefore, Merriam proposes different means for validating qualitative research. The first method is triangulation – that is, the act of measuring results with other sources. As Merriam

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[32] Merriam and Merriam, *Qualitative Research and Case Study Applications in Education,* Kindle location 1852.

highlights, triangulation uses "multiple investigators, multiple sources of data, or multiple methods to confirm the emerging findings."[33]

Regarding the current project, there is a sufficient number of interviews (eight) to validate the results. If the same information is found elsewhere, we can rely on it as a reflection of what is happening in the field. Merriam also mentions that the analyzed information must be approved by the participants.[34] Each participant's signature on the consent form confirms that he approves of the analysis and that it accurately reflects his interview.

Furthermore, an ethical procedure was meticulously observed. First of all, each interviewee was approached about participating in the research. In addition, all of the questions were sent to the participants in advance in order for them to be fully prepared. Thirdly, as previously mentioned, each participant received a copy of the analyses of his interview so that he could verify and validate the content. Finally, each of the participants signed a form, which signified that the project and the consent form had been pre-approved by the Institutional Review Board of Gordon Conwell Theological Seminary.

This research is limited to the evangelical[35] francophone network in North America, and the results will be mainly used for the training of pastor-coaches within the Evangelical Baptist seminaries of Quebec. Secondly, this research focuses on the coaching and training of second-generation pastor-coaches. The researcher intentionally did not examine in detail the general institution of coaching. Thirdly, the depth of the

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[33] Merriam and Merriam, Qualitative Research and Case Study Applications in Education, Kindle location 2452.

[34] Merriam and Merriam, Qualitative Research and Case Study Applications in Education, Kindle location 2457.

[35] Five of the candidates hail from the association of Evangelical Baptist Churches of Quebec and the fruits of this research will be primarily used for the pastors/coaches within this association.

research was limited to the experiences of the candidates, who were either seasoned or second-generation pastor-coaches. These limitations were made evident when trying to find coach-trainers among evangelical francophones in Quebec. Thirdly, the researcher came up against certain limitations due to language barriers. Not being fully proficient in the English language, the researcher needed to be accompanied by a bilingual (English- and French-speaking) individual. Finally, by and large, this research reflects the current state of the accompaniment and supervision of francophone pastor-coaches in Quebec; thus, the results may differ from other contexts.

Summary

In conclusion, this chapter has demonstrated that the present research project has been well prepared from the choice of the subject, to its conception, elaboration, execution, and reliability. The subject matter is practical and useful for the future guidance and development of pastor-coaches in Quebec. The choice of adhering to a qualitative research method was appropriate and was well-executed by means of a case study consisting of eight one-on-one interviews. All of the necessary elements for the case study were considered and included in the research. Finally, the conclusions of this research, although limited, were trustworthy and applicable, particularly within the context of evangelical Francophone churches in Quebec.

CHAPTER 5

THE RESEARCH AND SYNTHESIS

This chapter contains the analyses of eight interviews with experienced pastor-coaches along with a synthesis of those interviews. These interviews were analyzed under the framework of the Seven-Eyed supervision model.[1] This model helped to identify common elements across the different interviews as well as comparisons between them.

The first eye focuses on the protégé as an individual; however, as mentioned in Chapter 4, this supervision model is used not only to evaluate the abilities of a coach with his protégé, but sometimes also to evaluate the supervision of one coach by another. Therefore, the three generations to be evaluated are: the coach, the pastor-coach, and the peer-coach. The first eye of the model may be applied both to the qualities of a protégé and to those of a coach who is guided by another coach. The second eye focuses on the pastor-coach's abilities with his protégé or fellow pastor-coach. This includes the methods he uses to train cooperative protégés as well as those, which he employs with more resistant protégés. Within that same eye, the analysis focuses on evaluating whether it is easier to coach another coach or a protégé. The third eye highlights the type of relationship that the pastor-coach has with his protégé/coach. What are the elements that facilitate this relationship, and what are those that hinder it? The fourth eye examines the pastor-coach as an individual with the goal of bringing out his strengths and weaknesses, as well as the tools and methods he uses to keep developing. The fifth eye focuses on the relationship between the pastor-coach and his peer-coach (if there is such a relationship).

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[1] See Figure 2 on page 41.

The analysis tries to highlight what that relationship might look like. The sixth eye looks specifically at the qualities sought after in a peer-coach. The seventh eye focuses on the cultural context in which pastor-coaches practice their coaching. Lastly, the eighth eye, that of the spiritual dimension, has been added as it was found to be indispensable to the goals of the analysis.

In the second part of this chapter, a synthesis of the eight interviews highlights the important elements that were common to all of them. These common elements may be useful in the last chapter, when we attempt to define the practical and theological dimensions of coaching experienced by pastor-coaches within the French-speaking evangelical churches of Quebec.

* Note that everything that is written in *italics* in this chapter is a quote from the person being interviewed.

The Interviews

Interview with Pierre Bergeron[2]

Pierre Bergeron is responsible for the training of coaches within many Pentecostal churches throughout Quebec. He is also the president of a leadership and coaching organization known as SIS Leadership.[3] Pierre is sixty-one years old and has had many experiences in coaching and mentoring as a protégé in the past.

Pierre received training in coaching from John Maxwell's team via the Internet. He had to attend training sessions via video conference and also participated in weekly peer-coaching sessions on the Internet. After his official training, Pierre continued to participate in these weekly peer-coaching sessions. He also recently finished a credited two-year mentorship training program through Arrow Ministry.[4] During this training, Pierre was mentored by one of the organization's leaders. He prefers the experience of coaching over mentoring because he sees coaching as enabling his protégés to overcome their own limitations as opposed to mentoring, which is more of a guiding-and-following process.

Pierre distinguishes between mentoring and coaching when he says:

"[…] mentoring is a relational experience characterized by confidentiality that utilizes the coaching method but equally proposes reflection, helpful reading material, an exchange of ideas, and learning that encourages self-development of the one being mentored. I often tell my mentors that my role is to look within them and to find the person that they desire to be. Then, by the grace of God, I help them grow into that person."

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[2] Pierre Bergeron interview, March 1, 2015
[3] "SIS Leadership," accessed September 8, 2015, http://www.sisleadership.com/.
[4] "Emerging Leaders - Arrow Leadership," accessed July 7, 2015, http://www.arrowleadership.org.au/content/emerging-leaders/gjeqgo.

He also believes that mentoring is more directional than coaching in the sense that the mentor gives direction by sharing his personal thoughts.

In coaching, the coach does not direct the protégé, but rather accompanies him by asking questions about his objectives. It is the protégé who decides when and how he will attain those objectives. This is why one may feel as though coaching requires more accountability than mentoring. If in the coaching process, the protégé articulates his objectives and the intended means of attaining them, he is far more accountable and without excuse if he fails to put in the effort needed to achieve those objectives.

According to Pierre, coaching helps the protégé to broaden his horizons: "*What I like about coaching is that it helps me get out of the limited way of thinking to which I'm imprisoned. It opens up my horizons.*" This is why he insists in saying that coaching helps protégés to overcome their own limitations.

Presently, Pierre is coaching two people, and he is mentoring four others. The majority of these men are pastors, chaplains, and businessmen. One of his protégés is also coaching. On top of all that, Pierre is creating a mentoring program for one of his clients.

The Protégé

Pierre's coaching sessions take place in a professional setting. Therefore, the individuals whom he coaches must pay for the services rendered, which means that the protégé will expect a higher quality of service than if the coaching were complimentary. Their motivation might also be much greater, as Pierre emphasizes, *"...if a person pays, he is [typically] far more motivated."*

Pierre expects his protégés to be ready to invest in their own progress by putting their decisions into action. Here are his thoughts on that:

"For me, the important point is to know if the person has a teachable heart, that they are a potential leader, and that what they are presently doing with their life [is worthwhile]. I'm not interested in following a person who does nothing and who just wants to be followed. They do nothing in their church, nothing in their work, and have no desire to advance, to learn, and to take a direction."

Finally, he seeks in a protégé someone who is self-analytical and able to critique himself or herself. They must accept and desire "*to visit their shadowy or dark side which in the end [is] disabling them from pursuing [their] life goals and leadership roles.*"

Pierre recognizes that the challenges are greater when dealing with older protégés, particularly if they have worked alone for many years. Since they are typically not accustomed to introspection, older protégés can be more resistant to change. Sometimes, older pastors simply don't want to be coached because they believe that coaching is a product of our current culture and is non-biblical. Pierre responds to this argument as follows:

"You also have the concept where people say that coaching is not biblical. They say you don't see mentoring in the gospels. Well, there must be big chunks of the gospels that they have not read, because Jesus passed more time with the twelve than He did with the crowds. Therefore, sometimes there is education that needs to occur in order for demystification to take place concerning this false belief. Some feel this is secular. It's like when we speak of leadership; certain people say that you don't find leadership in the Bible. This belief often impedes older people [in particular]."

On the other hand, Pierre believes that young people desire to learn more, and likewise, the coach himself can learn from younger protégés, as he specifies here:

"[…] now that I am sixty-one years old, when I mentor a younger – thirty or thirty-five year old – I learn. Regardless of the fact that I am the mentor and they are the protégé. I learn because I listen, and it stimulates me. There are things that they will share with me such as concepts, ideas, and reading material; they will share with me points of views, freshness, audacity, and as a result, I want to learn more."

The youth desire to learn more, but once they have learned the lesson, they also want

their coaches to trust them by giving them space to put into practice what they have

learned.

The Competencies of the Coach

There are certain similarities between coaching and mentoring. Pierre believes

that certain techniques of coaching should be found in mentoring, although the objectives

are different. In general, Pierre meets with his protégés once a month with each meeting

lasting about sixty minutes.

The coaching plan that Pierre uses is the TGOROW[5] method, which he learned

during his training with John Maxwell. This plan consists of four parts:

> "(1) You first start by defining your objectives. What subjects does the person
> want to discuss? (2) The second part concerns their expectations; what are they?
> At the end of the session, what will they want to have accomplished? (3) In the
> third part, we begin to investigate reality; what is the reality that they are
> experiencing? To do this is to try and discern where they are stuck. And once I
> grasp what their reality is, we can begin to look at the options. What are the
> options that can help them to escape this situation? When we've considered all the
> options, we look at the possible courses of action we may take. Then, after having
> considered the possible routes, we select one. Once a person has decided what
> route they will take, they must then establish a plan of action. (4) After having
> defined a plan of action, the last step consists of asking the question, 'What have I
> retained from this coaching session?' That is coaching."

According to Pierre, throughout all four steps, the objectives and the expectations are

clear.

The mentoring plan that Pierre utilizes is a bit different. It can be described as

accompanying in that the mentor asks questions, although his role is more directional. He

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[5] "Tools," *Intentional Travel - Relocation Coaching, Transition & Speaking Services*, accessed September 9, 2015, http://www.intentionaltravel.ca/tools/.

can use reading material or specific research to direct the protégé. Unlike coaching, the plan of action is devised by both the mentor and the protégé. Furthermore, mentoring assumes a more holistic approach in which elements of the protégé's personal life (e.g. accountability with regard to his or her spiritual or sexual life) play an important role. Pierre reserves the last mentoring session for discussing the personal or spiritual life of the protégé. He notes:

> "In coaching, you have a lot of accountability because at the end of each coaching session, there is a plan that the individual is engaged to do. And your role as a coach is to keep them accountable."

Therefore, because it is the protégé who has defined his own objectives and plan of action, it is easier to render him accountable concerning what he himself has established. The mentoring relationship is different in that the mentor gives instruction or directives to the mentored.

Whether through coaching or mentoring, Pierre seeks to meet the needs of his protégés. Good listening skills will allow the coach or mentor to establish an adequate pace in order to meet the protégé where he is. Although Pierre believes that because mentoring is more directional, the pace can be more easily controlled, whereas coaching does not usually permit such control.

The Coach's Relationship with His Protégé

Pierre reports that the great majority of his coaching and mentoring relationships were positive, because it was the protégés who took the initiative by approaching him and asking him to coach or mentor them. He also believes that the chemistry between coach and protégé is crucial. For him, the progress of his protégés is paramount. He does not want to waste his or his protégés' time if they are not on the same page.

"[…] if the person is not ready to invest in themselves, I am not ready to invest in them. [… The person] must demonstrate to me what they are prepared to do to invest in themselves; what is the reading they have done and [how are] they learning to better themselves? If they've done nothing, and the only thing they want is for me to hold their hand, I will not waste my time with someone who isn't committed. […] I have no interest in following someone that does nothing and only wants to be accompanied, that does nothing in their church, nothing in their work, and has no desire to advance, to learn, and to take a direction."

If the relationship with the protégé is less than ideal, Pierre says that he will attempt to remedy it; however if problems persist, he will end the relationship. He is careful to acknowledge that it is impossible to coerce someone into a relationship.

Pierre recognizes that there are certain limitations to coaching. Sometimes, in accompanying certain people, a coach may come to realize that the needs of the protégé would be better served by counseling than by coaching. In such instances, he will direct the person towards other resources. The coach must accept his limits when it comes to intervention. It is also interesting to point out that Pierre will not talk about his own personal struggles during coaching sessions, as he believes those are to be reserved for certain mentoring relationships.

The Coach

Pierre sees himself as a passionate coach, the kind that conveys a certain energy and courage to his protégés – an energy and courage that inspires them to find solutions to their problems. On top of that, he has made considerable progress throughout the years in the area of active listening.

"[…] As much as [one of] my strength[s] is to find solutions [to problems], now I'm equally aware that the more actively listening I so, the more efficient I become [as a coach]. In this, I am greatly progressing. […] the question of listening and not feeling obligated. I think that before, I felt much more obligated to come up with a solution and what my training in coaching has helped me realize is, 'it's not about me, but it is about them.' Therefore, [I can be] less of a

savior and follow their pace because they're the ones who need to tackle their own problems in their own [way]."

One of the main challenges that Pierre had to face was to not take responsibility for his protégé's problems. Because of his background in professional training, he was used to finding solutions. Now, he tries to consciously allow his protégés to find their own solutions, for his duties are limited to accompanying. Pierre likes to empower his protégés by giving them this responsibility.

The Relationship Between the Pastor-Coach and the Peer-Coach

Pierre is well surrounded, having regular contact with two or three other peer-coaches who mutually encourage each other. Even after finishing his training with John Maxwell, he has continued to participate in weekly training sessions through which he has improved his knowledge of coaching. He pays about one-thousand dollars per year in education fees in order to continue this training. Pierre believes that it is important for a coach to continue to develop. It is for this reason that he doesn't hesitate to pay to receive the services of a coach. He is convinced that success in ministry directly corresponds to the coaches and mentors that one surrounds oneself with, rather than one's own abilities.

The Peer-Coach

Pierre seeks curiosity in a peer-coach, *"If he is not curious, he will not help me."* For him, curiosity is indispensable to helping a coach exceed his limitations. In addition, a peer-coach must be able to get a protégé (or pastor-coach) to take responsibility for his decisions by making him accountable for them. A curious and accountable peer-coach will willingly assist the pastor-coach in his search for the factors that are preventing him from changing and improving.

Context

Pierre believes there is no true difference in the way one coaches someone from a different culture. In particular, he says that there are more similarities than differences between Francophones and Anglophones.

This is especially true in the domain of coaching. Pierre has had the opportunity to coach people from both cultures and says that, within the coaching context, there were no differences between the two. According to him, success in coaching is more a question of personality and whether the protégé desires to learn than one of culture. Therefore, someone who is interested in improving or developing, regardless of his or her culture, can collaborate more effectively than someone who is not.

Pierre supports what John Maxwell's view that the main problem of all men in every culture is their poor self-image.

> "No, the problem is not one of culture. The problem that people have is a poor self-image, they don't want to be exposed, they're afraid to be introspective, they're afraid of losing face (because we Evangelicals are really good at keeping a good image) […] John Maxwell came to give us a training session in Atlanta. After having visited a great majority of the countries around the world, he said, 'my experience is that the main problem with all cultures is the same. The major problem of all cultures is one of poor self-identity.' All cultures …Chinese, Russian, French, and English … I think that it's more about this aspect than about cultural aspects tied to language that make a difference. The Spiritual Dimension

Pierre believes that the spiritual dimension is important, especially concerning the objectives to be pursued in coaching. His desire as a pastor-coach or mentor is, *"as [the] ultimate goal, the development of the person to [the point where they] understand their mission and fully realize their destiny, which was planned by God."* It is for this reason that he recently agreed to coach a businessman who was a young believer.

"It is for this reason that he asked me to coach him, because he feels that God has a calling for his life although he doesn't know exactly what it is, and he desired that I help him to define what his calling is and help him pursue it."

Regarding spiritual matters, Pierre highlights two particular dimensions with his protégés: their identity as believers and their mission, which must be in accordance with the message of Christ. He further emphasizes that the believing coach must be aware that the Holy Spirit has a significant influence on the believing protégé, and that is why he allows time during every session to ask his protégés about their relationships with the Lord.

Gilles Farley is the coaching coordinator for SEMBEQ (Séminaire Baptiste Évangélique au Québec), an Evangelical Baptist seminary in Quebec. He is also Associate Pastor of one of the largest Baptist churches in Quebec. He is sixty years old and has worked in the secular world for most of his life. Gilles became a full-time pastor about three years ago, when he was fifty-seven years old.

Gilles first experienced coaching as a protégé in a business firm. Two of his superiors counseled him in order to help him develop his professional skills.

> "I had a boss who took the time. He was quite demanding, and he coached (which was not very popular), never about personal issues, but he coached on professional issues. And I had another boss, he coached me on leadership issues. With the first one, it was more about the task at hand, and with the second one, it was about leadership. Let's just say [these coaches] had a major impact on me."

The first coach followed his intuition rather than a specific coaching program. Gilles said that he really liked the experience, and it had a positive impact on him and his ministry. While working in the secular world, Gilles gave the same kind of guidance to his subordinates.

In both secular and ministerial contexts, Gilles received little coaching training. He was coached by Gilles Lapierre for some time while he was a seminary student at SEMBEQ. Gilles noted that, throughout the years, his coaching relationship with Lapierre gradually transformed into "peer-coaching."

Gilles defines mentoring in the following way:

"A mentor [is] someone who [provides direction] according to the [protégé's] needs. [The mentoring relationship] isn't necessarily about advice that has to be

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followed, rather [the mentor] seeks to establish a relationship where he is available and could give advice."

He summarizes his thoughts about mentorship and coaching with the word 'support.'

Currently, Gilles is coaching fewer people than in the past, as young pastors-in-training tend to choose to be coached by protégés whom Gilles had previously coached. Despite this tendency, over the past two years, Gilles has had a coaching relationship with an African man who wants to be trained in ministry so that he can eventually go back and serve in his country.

The Protégé

Throughout the years, Gilles has looked for several essential qualities in his protégés. First, there is the fundamental quality of being teachable. He says *"it's the quality I look for the most."* Does the protégé want to grow? That is a key aspect. The second quality is that of integrity. Integrity refers to the protégé's honesty. Without this characteristic, the whole training and transformation process can be falsified. Over the years, Gilles has met a few protégés who were afraid to open up for fear of being rejected by their coach. In speaking about these two qualities – teachability and integrity – Gilles concluded: *"if the person is teachable [and] has integrity, then we can work together."*

The third quality that Gilles said he looks for in a protégé is responsibility. *"It's important that [a protégé] does what he says he'll do, that he [doesn't] contradict himself."* Lastly, Gilles asks that a protégé be available and ready to devote the necessary time to the coaching relationship. He acknowledges that sometimes, protégés do not deliberately make themselves unavailable, but it is often the result of a lack of

organization or prioritization. Sadly, Gilles has found that, instead of addressing these issues, some protégés were very good at coming up with excuses.

The Coach's Skills

Gilles noted that the first thing he seeks to establish with his protégés is a trusting relationship. According to him, the best example of a trusting relationship is that of a father with his children.

> "I don't think that modern fathers are good coaches for their kids; they don't do much with them. But I still think that the father-son model should be brought up more. Loving the son, [having a] desire to see him succeed, do[ing] everything to help him succeed. To me, those are basic attitudes that must be present. Then, seeking to meet him where he's at, know him in all aspects of his life: familial, holistic, yes global – seeking to involve those who know him in order to get information. . . ."

The second goal Gilles has in his relationship with his protégés is getting to know them more. In order to do that, he uses some material that SEMBEQ has developed and asks people who know the protégé well to answer some questions about the protégé. Gilles can then take the strengths and weaknesses that come out of those tests into consideration when working with the protégé.

When building a training plan with a protégé, Gilles looks for a balance between service, training, and family life – a balance that he saw was necessary for his former employees in the secular world. Lastly, Gilles tries to spend his time coaching those whom he already knows and is already involved with.

The Coach's Relationship with His Protégé

Gilles likes to do holistic coaching. He doesn't focus on performance and work-related skills alone. Even when he was coaching in the secular world, the professional relationship would sometimes naturally flow into personal areas.

> "Take some guys, follow them, work with them. In our world, 50% of couples divorce, and there are work colleagues who go through divorces; depression, people who endure difficult periods with their children... all of this has an impact and influences the person, and you need to address that."

Sometimes, the coaching relationship will involve the protégé's spouse if she wants to be involved in her husband's training. Over the years, in some situations, the coaching relationship transforms itself into a friendship. In fact, Gilles experienced this transformation with his mentor, whom he now considers his friend (and, only secondarily, his coach).

When coaches have difficulties with their protégés, Gilles advises them to be patient, to speak openly about their challenges, and to not jump to conclusions too quickly. Concerning difficult protégés, he commented: "*that's what it is with difficult protégés, you have to identify the problem, address it, and see if there's a desire to work on it.*"

The Coach

Gilles is very well aware of his strengths and weaknesses.

> "I think I have good listening skills; I don't talk all the time. I also think I'm insightful; there are things that I pick up on and that are later confirmed. [I also have] a discernment about what's going on. I think that one of [my positive] qualities is not being directive, but rather guiding people through their thought process, in order for them to make a good decision."

At the same time, however, he admitted that not reacting when it is sometimes necessary can also be a weakness. Gilles noted that his first response is always patience; nevertheless, he is aware that, from time to time, patience may lead to laxness. It would be more profitable for the protégé at times if he intervened more and pointed out things that are "*not right,*" he said.

Gilles considers himself to be a trustworthy coach, one who does not reveal his protégés' secrets to others. He also strives to exhibit the personal qualities that he looks for in his protégés: to be *"teachable, honest, [and] responsible."*

Over the past few years, Gilles has progressed in his coaching, especially with regard to authenticity. He has developed courage to speak truthfully without the fear of being rejected. A book that really helped him was *When People Are Big and God is Small.*

The Relationship Between the Coach and the Coach-Trainer

At the present moment, Gilles does not have a coach-trainer; he says, *"I am not being coached at the moment. Few of us seem to be. Why? There are no good reasons, other than [that] we don't seem to have the needed structure."* However, he is part of a group of peer-coaches who meets from time to time to discuss coaching. As he has gotten older, Gilles has noticed that very few of the other pastors around him have coaches. He believes that despite his age, it is worth investing in his training and in a coaching relationship.

Gilles has highlighted before that a structure that is put in place within the church family may facilitate ongoing development. He believes that the best way to support coaches is a well-organized support system.

"There are church networks where there is a coaching culture, they take care of others and they monitor coaching. I think it's the best [possible] situation. When there's no network, and there's only a first-time coach, he'll ask himself what it means to coach, he'll do it, but it'll be difficult for him to say that it's not working; he won't say it; he'll do as best as he can."

Gilles is quick to contact his former coach when he needs advice and experience, although he acknowledges that he does not have a large network of seasoned coaches around him. When asked how he would describe his relationship to an ideal coach, if he were to begin such a relationship today, Gilles responded:

"It would be a friendship in which we're both committed to be a tool in God's hands to grow in maturity, accept ordeals, console one another and dare to question my motives, my beliefs, defend myself when faced with unfair and false attacks and when doubt arises, remind me of the faith that is in me (like Paul describes in 2 Tim 1.1-5)."

The Peer-Coach

Gilles describes the type of coach he would like to have as follows:

"It depends on the [stage] we're at in life. I might maybe look Gilles with whom, these past years, I could bring up some situations, discuss; sometimes he gave me advice, some other times he was uncertain. It looks more like peer-to-peer. The peer-to-peer perspective in which we discuss and exchange [ideas], but not in all areas."

As Gilles highlights, his needs today are different than his needs 10 years ago. He sees an ideal relationship with a coach as more like a peer-to-peer relationship. Gilles' response suggests that he really does value relationships with people who are going through similar experiences as he is – people who would understand his reality.

Gilles believes that there are certain particularities, which must be taken into

consideration in different cultures. Drawing on his experience coaching both French and

English speakers, he said:

> "In my secular work, most people were English speakers. I had two coaches; one spoke English, the other one spoke French. […] English speakers don't need to be handled with 'kid gloves' as much. You can say things, in a simple but direct manner, and they don't take it as an insult or an attack; […] French speakers are more 'short-fused,' and so you need to think about the way which you make a point."

Gilles also noticed that English speakers seem to be less willing to talk about their

personal struggles and to open up about sensitive issues, such as their marriage or

finances.

Another difference that he sees between the two cultures is that of responsibility.

English speakers tend to have more respect for authority than French speakers. Gilles

believes that this lack of respect towards authority comes from the negative influence of

the Catholic Church on francophones in the past.

Gilles has noticed cross-cultural differences with his African protégé. For

example, he sees a difference in the way couples communicate. He believes

communication problems in marriage can sometimes be traced back to culture.

The Spiritual Dimension

According to Gilles, the Gospel has to be at the forefront of the coaching; his

desire is that the protégé will become more like Christ. He said on the subject:

> "In a coaching relationship, the Gospel needs to have the same impact as in a marital relationship. Because of Christ's forgiveness, there is no fault that is too big for forgiveness. Like Christ, I must initiate the action of love, of self-renouncing. As a coach, too."

Interview with Jean-Pierre Gagné[7]

Jean-Pierre is currently supervising four churches and is the head of the

Department for Evangelism and Church-planting here in Quebec. He is forty-seven years

old. Before becoming a coach himself, Jean-Pierre participated in four very different

coaching relationships. One was "*very relational and informal; it was an excellent*

training where I could watch him [the coach] operate. I would go to his place and watch

him, […] how he did his family devotions with his wife and children; it was very informal,

but it had a great impact [on me]. The second experience was also observational. Jean-

Pierre followed his coach everywhere. At the time, he was unsatisfied with the coaching

relationship, but he now recognizes the great impact that this relationship had on his life

and the invaluable inspiration that it gave him. Jean-Pierre third experience was very

profitable because the relationship was very formal, organized, and planned; and the plan

wa closely followed. The coaching sessions were particularly directed towards the heart.

Finally, he was recently a part of a very rewarding and constructive coaching relationship.

It was through this last relationship that Jean-Pierre was formed into a coach. This

experience was part of his theological training at SEMBEQ, and so it was in an academic

framework that Jean-Pierre really learned to coach.

> "Yes, indeed, the most pertinent and most practical training that I received was
> with Gilles Lapierre. Indeed, it was a GAP8, but Gilles took much of his time to
> teach me how to approach [coaching] more systematically with the tools [that I
> had acquired at] SEMBEQ, thus covering the process. It helped me to find a point
> of reference to understand the why and how [of coaching]."

Jean-Pierre also underwent two other formative experiences that were quite

similar to his training at the SEMBEQ seminary under Gilles Lapierre, but it was the

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[7] Jean-Pierre Gagné interview, August 13, 2015
[8] Practical credit called GAP, "Guide d'Apprentissage pratique"

latter that was most profitable. "*Gilles literally taught me, step by step, a valid coaching process.*"

Jean-Pierre defines coaching as "*the art of impacting, directing, and influencing*" in order to guide "*the protégé in the will and the way of God.*"

> "Therefore it is an influence, an orientation, a transfer of experiential maturity into another protégé, another person who is seeking the will of God and who desires to walk with God and serve Christ"

Jean Pierre said that he is currently coaching twelve to fourteen people in four different groups. He recognizes that this is the maximum number of people that he can take under his wing. The great majority of these coaches are also leaders of churches. A second group is composed entirely of students. Meanwhile, the third group consists of leaders who are not yet coaches. Finally, Jean-Pierre is coaching a young believer to become a disciple of Christ.

The Protégé

The basic qualities that Jean-Pierre seeks in a protégé are the following: "*to be prepared, accountable, and vulnerable; thus to say, being prepared to talk about real things.*" He adds to these first qualities: "*faithfulness, integrity, and punctuality.*" Twice, Jean-Pierre insisted on emphasizing that he does not look for perfection in a protégé. Rather, he looks for people who are already coaches or who desire to multiply themselves, even if it requires great effort. If a protégé desires to invest in the life of another, Jean-Pierre is ready "*to invest in his personal life, his heart, and his family.*" If this desire seems to be absent, his interest and time will be seriously diminished. Another quality that he looks for in a protégé is readiness put in the effort and time necessary to grow. Lastly, he looks for people who are willing to become organized.

The Skills of a Coach

The accompaniment plan that Jean-Pierre follows with his protégés is a holistic plan and can be divided into three parts. First, there is the personal aspect, which includes the protégé's personal life and his family. When the family is facing a difficult situation, Jean-Pierre will invest more time in this area. "*In my coaching, I put a lot of emphasis on the family: protecting the family and nurturing the family, the couple, the education of the children, and such.*"

The next area concerns ministry and the role of the servant to the protégé. Whether the protégé is a coach or simply a leader of a secondary ministry, Jean-Pierre attempts to discern the challenges, conflicts, or difficulties that the protégé is exposed to and determine in what manner he can enable the protégé to build a vision or direct his team. It is on this subject that Jean-Pierre said he spends most of his time. It is also in this second area that he attempts to open his protégé's eyes to spiritual problems.

Now, we come to the third area of accompaniment, which is that of training (or education). On this subject, Jean-Pierre follows his protégés along in their academic programs and discusses their courses and related materials with them.

It is very interesting to note that Jean-Pierre will always try to meet his protégés in person, as he believes this is generally more effective. That being said, he is also aware that face-to-face meetings are not always possible, but he almost always tries to meet his protégés in person.

Jean-Pierre said that he sees a great difference between coaching a coach and coaching a protégé. He also commented that he is just now learning how to coach other coaches. He shares about this subject:

"My motto is, 'I'll do it with you, but you must intuitively reproduce it; watch me do what I'm doing with you so that you can do it with others,' but I feel that I am still missing things […] therefore, in my life, I am attempting to relearn how to do coaching in a simpler fashion. I gave my three steps to the guys: personal [and] family life, ministry, and training [or] education. The guys pretty much follow that, but it doesn't seem to be enough for me."

Having less experience coaching other coaches, Jean-Pierre describes himself as being "*intuitive.*" Jean-Pierre is also more demanding towards coaches, but is sure to offer all the assistance necessary so that all of his protégés are well supported and coached.

Jean-Pierre said that he currently desires to develop peer-coaching skills with all his coaches and protégés. He would like to collectively meet with them in order to have a greater impact and therefore create a catalyst for change. He describes here what could be shared in these gatherings:

"Thus collectively creating this chemistry, this collective dynamic between the protégés and the guys that I coach in the movement, 'Extension,'[9] [. . .] for me, therefore, this is a challenge to go further, learning and impacting the guys, that they may truly become leaders with a vision and a passion for God, a really remarkable love for Him. I would say that this is my dream, my quest for the next four to five years – to be part of a movement as a leader of leaders."

The Relationship Between the Protégé and the Coach

In order to foster his relationship with his protégés, Jean-Pierre does not hesitate to disclose details about his personal life. He considers himself to be a very transparent coach. Jean-Pierre received this "DNA" from one of his former coaches, who shared this open and in-depth approach to coaching. He emphasizes his transparency in the following remark:

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[9] A church planting movement in Jean-Pierre Gagne's region

"Yes, in general, I am very transparent, very vulnerable. When Julie [my wife] is present, it's the same: we can speak very, very candidly about our relationship as a couple. It really is not difficult to surrender [this information]. I think that with my coach, it was about creating an environment of depth. Sharing my struggles and my difficulties was very effortless."

Jean-Pierre said that he has found that certain obstacles may thwart the accompaniment process, causing the protégé to lose interest in investing himself in another person. Sometimes, the concept of reproducing oneself can be understood on an intellectual level, while in practice, nothing happens.

"There is no multiplication, no impact. It's all very intellectual; instead of choosing to lovingly teaching their protégés or disciples to be passionate about Jesus and be committed to Him. [. . .] This is an obstacle that I have observed over the long run in my experience; once again, there is no reproduction."

The second factor that can thwart the coaching process, according to Jean-Pierre, is a lack of organization. When the protégé has trouble being organized and keeping his priorities straight, it will inevitably affect his relation to his wife and family and consequently, impede his development.

In some situations, Jean-Pierre uses confrontation to address the resistance to coaching. He always does so in love, but sometimes, the men need to be confronted about sin or idols in their lives.

Finally, if the protégé persistently fails to respect the objectives and the expectations that were set out at the beginning, Jean-Pierre said that he will put an end to the coaching relationship but will remain friends with the protégé in hopes that he will return. On few occasions, Jean-Pierre has had to disqualify certain protégés, explaining: "*I feel this is not the right place for you, this is not working at all;*" although he noted that this is only ever his last resort. Before disqualifying a protégé, he always tries to help him in every possible way.

The Coach

Jean-Pierre recognizes that he possesses certain qualities that promote his coaching. One of his greatest strengths is his ability to readily identify personal qualities in his protégés, which they may not be aware of themselves. He said that he can identify areas and positions in which their personal qualities will be most useful.

> "The greatest quality is to see [the protégé's] potential, what God can do through them with their particular capacities, strengths, and even the context of ministry [in which their qualities can be applied]. I can see [these things]. God gives me the ability to see these things, and so I can say, 'this guy here will be the next to take this position.'"

The second quality that Jean-Pierre said he recognizes in himself is his capacity to care for others. He emphasizes that his protégés "*feel like they're a priority, they feel loved; and, in a way, I feel that I am very faithful, very punctual, and very present in my coaching sessions.*" The third quality that Jean-Pierre identified was his systematic approach to coaching. He said that his plan is clear and his protégés always know where they are going. Finally, Jean-Pierre has the capacity to motivate his protégés in many areas, such as their family, work, and spiritual lives.

As for his weaknesses, Jean-Pierre said that he lacks depth while he is working with his protégés. According to him, this is because he is a visionary and a man of action. He is aware that his former coach was very skilled at exploring the lives of his protégés in depth, whereas he lacks this ability.

Jean-Pierre also said he recognizes that he often puts too much emphasis on his protégés' outward performance rather than their inner spiritual qualities. Jean-Pierre, being very intellectually gifted, is consequently very performance-orientated – continually desiring to accomplish more for the kingdom of God. For certain protégés, this has been a source of inspiration, but for others, it has been a cause for

discouragement since they consider themselves incapable of exceling as he has. The third weak point in Jean-Pierre's coaching is connected to his character; it is his lack of humility.

Jean-Pierre mentions that, over the last few years, one of his flaws has been transformed into a positive attribute: namely, his being more flexible with his training programs. For several years, he insisted on the importance of following his program to the letter only to realize that this has been, for the most part, stifling both him and his protégés. Jean-Pierre also said that the fear of man was another damaging tendency in his coach pursuits, though he has progressed considerably in this area in recent years. The final area in which Jean-Pierre has experienced progress was his ability to integrate the Gospel in the accompaniment of his protégés.

In order to work on his weaknesses, the first thing Jean-Pierre does is confesses them to his protégés. By confessing his weaknesses, he is acknowledging his limitations. Thus, he has no trouble redirecting his protégé to someone who is more competent in dealing with certain needs. The second way that Jean-Pierre faces his flaws is by sharing them with his coach. The final thing that he does is read books pertaining to his limitations as a way of helping to overcome them.

Jean-Pierre is aware that there are several things that can hinder the growth of a coach. These hindrances may come in the form of over-working, the loss of joy in serving, or a lack of vision and passion. This is why he believes the coach must keep his priorities straight, whether in his relationship with God or in the moments where he needs to step away and replenish himself spiritually. Furthermore, he highlights how important it is to look to other leaders and coaches for edification and encouragement.

The Relationship between the Coach and the Coach-Trainer

Jean-Pierre has been coached for about twenty years. In the last two years, however, he has not had a permanent coach, due to reasons that were beyond his control. Jean-Pierre said that he has had encounters with certain people, although none of them have really performed the role of a coach for him. He does not want this situation to persist; and in fact, he recognizes the extent to which he needs a coach. This is why he has taken steps to re-unite with a person who accompanied him for a number of years.

Jean-Pierre hopes to have a coach who will help him to integrate the Word of God into his own coaching. He also needs someone to help him grow personally and spiritually, as he explains:

> "[I need someone who can] get me to think deeply, help me see my blind spots and who can watch me go. This is something that I am missing, someone that can watch me, evaluate me, and someone who is also able to show me my blind spots, but in a constructive manner."

According to Jean-Pierre, his future coach should help him identify what his next steps should be and any upcoming roles he should take on, because he does not see himself as someone who can stay in the same place for very long. He also expressed his need for someone who "*will help me to go deeper concerning my family, which is unusual, but is an important value; someone who will help me traverse the different seasons of my family.*" Finally, he said that he desires to have a coach who is able to help him become "*a leader of leaders, a coach of coaches in the future, not because I'm seeking first place; I can take second place, or third. That is not a problem for me, as long as they will have an influence on me.*"

The Coach-Trainer

As Jean-Pierre thinks about what this coach-trainer should look like, he recognizes that no single person could possess all of these qualities. Sometimes, it is necessary for one person to play the role of "guard dog" (he uses the expressions "*bark loudly*" and "*keep on a leash*"), a person who "*will look at my agenda, to whom I [will] be] closely accountable, who [will] ask me when I last took [a] vacation, [or] took time off, etc*." Jean-Pierre needs someone to help him reflect on what he needs and who will ask him penetrating questions in order that he might become more aware of his own needs. He also said that he equally needs someone who will truly love him, accompany him and encourage him like a father.

Context

Jean-Pierre has little experience in multi-cultural coaching, though one of his protégés is an Anglophone. One of the greatest distinctions that he perceives with regard to coaching Francophones is in the application of the coaching principles in other cultures. This is why he recommends listening well in order to understand in what manner the principles he knows need to be applied in the life of the protégé (especially those with different cultural backgrounds).

The Spiritual Dimension

Based on the way that Jean-Pierre coaches, it is clear that the spiritual dimension plays a central role. In his definition of coaching, he affirms that its purpose is to motivate the protégé, "*In the will of God and in the direction of God. […] a transfer of*

mature experience onto another protégé, another person who is seeking the will of God, who desires to walk with God, and who wants to serve Christ."

When asked about his personal strengths, Jean-Pierre mentioned his ability to discern his protégés' potentials by seeking "*what God can do through this person with their abilities and strengths, and even [discern] the kind of ministry. I can see [these things]. God gives me these abilities; I see them. I can say, 'This guy is the next guy to [assume such as such a role],' his context of ministry.*"

In the accompanying of his protégés, Jean-Pierre is continually searching for the light, wisdom, and discernment of God. For this reason, prayer is an integral part of his activities. He stresses: "*Just mentioning that prayer is a constant. If there is something, I stop and I go pray. Prayer is always a connection; it's a continuum in all this.*" While mentioning how he deals with obstacles with his protégés, he asserts:

> "Prayer certainly remains the central element. […] In the last few years, I've begun to wait and not call back, and thus, I let things go and I persist more in prayer. If it does not unblock, then I say, 'Lord, you're the one who needs to intervene.'"

In discussing objectives with his protégés, Jean-Pierre always includes the goal of discovering what their idols, their sins, and their spiritual struggles are. He concerns himself with their spiritual wellbeing and the position that the Gospel occupies in their lives and in their ministries. If Jean-Pierre must confront his protégés, he does so in love – using the Scriptures in order to instruct them in truth. In coaching his protégés, he expects them to reproduce the same spiritual objectives. On several occasions, he stresses his desire to integrate the Gospel into his coaching, as he mentions here:

> "I'm in the process of learning, for example, how to connect the Gospel to my own life – with my family, my children, and with my protégés. Really walking and being led by the Holy Spirit in my coaching and being connected to God in my search for direction, intervention; it's something far less mechanical, more

spiritual, less formal with steps and such, which is good, letting the Lord direct my coaching more. […] Thus, [it is] an intentional pursuit to connect with the Gospel. […] I would like someone to really help me connect with God's Word, to train me, to help me experience it, and to help me help others to live it also."

While describing his ideal peer-coaching relationship, Jean-Pierre presented the central objective of his consultations: "*it's a challenge to go further, to learn, and to have an impact on these guys, that they may become leaders who have a vision, who have a passion for God, a remarkable love for God.*"

Finally, when Jean-Pierre was discussing the importance of the Word of God in the area of coaching, he said the following:

"When once we grasp the Word of God and we seek to live the Gospel every day and apply it to ourselves and even to our ministry, it rubs off in everything we do; we even seek to contextualize in proclaiming the Gospel. For me, it becomes the core of all activity, of every action; but unfortunately, it is not a habit that is practiced here in Quebec, that is [recognized as] relevant and applied at this moment in all circumstances; there is a search for human wisdom that is good, but a pursuit to take the Gospel and apply it in every situation, in every decision, in every circumstance, I would say that this is new."

Interview with Matthieu Giguère[10]

Matthieu, who is currently thirty-five years old, is the lead pastor of Église

Baptiste Évangélique of Terrebonne-Mascouche, one of the largest Baptist churches in

Québec. The interview with Matthieu was different from the others, as he was this

writer's protégé for more than ten years. In fact, the writer still coaches him from time to

time. It is not surprising, therefore, that in this interview, we find many concepts and

principles that are the focus of this research.

Matthieu admits that he has had several different mentoring and coaching

experiences:

> "I've had mentors before, there were individuals who influenced me in different ways by taking time with me on a regular basis, but the closest form of coaching that I received was definitely with pastor Louis. Those ten years were transformative and formative… as I grew not only on a ministry level, but also on other levels; family, personal, marriage preparation courses… therefore, those years brought me holistic coaching."

Those experiences were all positive, he said: *"it was either close or from a distance, deep*

or surface level, but it was never [. . .] bad; it was always good."

For Matthieu, coaching is a passion. He considers coaching to be a *"second*

nature" (mentioned on four occasions). Matthieu attended a few coaching training

sessions at his seminary and has read a few books on coaching; however, none of these

sessions had a formal framework nor did they provide clear direction. He acknowledges

that he would have benefited from formal training.

He defines coaching in the following manner:

> "[A coach] is someone who takes time with you, who evaluates the situation, and guides you in establishing a plan; someone you trust enough to follow the advice they give you, you put in efforts and you will suffer."

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[10] Matthieu Giguère interview, February 17, 2015.

Currently, Matthieu is coaching five people; however, he notes that, in his situation, the ideal number would be two or three. The level of commitment varies from one protégé to the other. For Matthieu, this level places a limit on the number of people that he can take under his wing. He even said that a bigger number is *"almost impossible."* One of the things he most appreciates at his current stage of life is seeing one of his protégés follow in his footsteps and become a coach himself. He says it is *"really excellent"* to invest in someone's life for many years and to see them flourish as a result.

The Protégé

When discussing the strengths that a protégé must have, Matthieu said that he believes a protégé must be *"teachable."* He remarks: *"It is square one. If that trait is not there, we cannot move forward with a protégé who does not want to listen or who does not want to be led."* In addition, the protégé must possess the strengths necessary to accomplish what God has called him to do. He includes leadership and relational qualities. There has to be a foundation on which the coach can help build upon. The protégé must show that he knows himself well and that the people around him share his personal evaluation. According to Matthieu, protégés are often unaware of their needs. Knowledge of oneself, of one's own strengths, and of the direction of one's life is important, because it helps prevent the coaching process from *"going around in circles."* It may also have an impact on coaching efficiency and cause the protégé to question the coach's choice.

The Coach's Skills

Matthieu describes himself as an intuitive coach in that he does not follow the same plan for every protégé, but rather adapts his coaching methods according to his protégé's needs.

> "I would say it depends on the person I am coaching. For example, if I am coaching a full-time worker, an elder-in-training, or a young person aspiring to ministry, it is not the same plan. And I would say that the more the person is invested in his ministry, the more precise the plan will be for him. The more the person questions himself (where he's going, what he wants to do) or if it's a more reflective individual or a younger person, or a little less mature, then my plan is less precise, I become more intuitive in my approach. However, when it is someone in ministry, yes, I have a plan."

For the most part, Matthieu offers individual support, although this is not what he prefers. He says the best coaching experiences were meetings with three protégés at a time.

> "The times when I coached in triads were the most efficient because they also coached each other in the group; but now, I do individual coaching, and it is a weakness in my coaching. In my opinion, there are advantages to coaching in small groups. It's good to do things other than coaching in triads from time to time, but generally speaking, it is good to see the dynamics that these guys have with me. And [it is good] that the others be observers of those dynamics."

Matthieu finds that the relationship is different when he is coaching a fellow coach, as the influence is more direct and at the same time, the interactions are a lot less demanding. He appreciates that one-on-one coaching has allowed him to reproduce himself in others, as he had not experienced this before; however, he also saw it as *"weird,"* as if a form of regression since he does not coach a trio anymore.

The Coach's Relationship with His Protégé

Matthieu made it clear that he finds his relationship with his protégés very important. He mentioned that on two occasions, he was not the best-suited coach for his protégé. Matthieu said that he never hesitates to tell his protégés, *"I am not the right person to help you; you could find someone else who will use different tools to help you"* if that is the case. He is clearly aware that a coach may have certain limitations or may lack certain skills, and that these can ultimately damage the coaching relationship.

Matthieu also said that he believes the protégé must trust his coach, and must show respect and admiration towards his coach. The protégé should aspire to become like his coach in at least one area of his life. Admiration is an expression of trust. Therefore, he believes that a healthy coaching relationship must have a high level of trust.

When a coaching relationship becomes difficult, before putting an end to the relationship, Matthieu asks himself what he can learn from the situation. Ignoring the problem may prevent growth. *"It is a good opportunity to do introspection, to remind ourselves why we coach in the first place, and to come back to the motives of it all,"* he added.

Secondly, when the coach's relationship with his protégés is impaired, he must have the courage to talk about the real issues. He must not be afraid to discuss the source of discomfort with his protégé when things become difficult. Sadly, however, there are times when after introspection and discussions have taken place, the coaching relationship must come to an end.

Matthieu noted that he likes up-close and open relationships. Therefore, he tells his protégés that he is available to discuss all subjects, whether personal or professional. He believes that the advantages of this approach outnumber the inconveniences. He says,

speaking figuratively, *"To love is to walk on broken glass. It is always dangerous, you can always get hurt, but it is worth it."* He said that he regrets some relationships where that openness was not as present because they lacked honest and depth, which hindered the coaching process.

The Coach

Matthieu observed that his openness toward discussing personal matters only strengthens his coaching relationships. He mentioned that this approach has enabled him to view the life of his protégés as a whole, rather than merely focusing on specific goals.

> "In regard to my strengths, I have received some things like not having any taboos, being ready to talk about anything and everything, trying to have a broader perspective – not just the task on hand, or the goal to be reached – to sometimes go down unbeaten paths – in relationships around me, family relationships, [or] the protégé's relationship with the his spouse – or to go into areas of moral challenge. [This] means to see beyond what we want to achieve or what we are [currently] doing."

He also noted that his relationship with his protégés have benefitted from his desire to accompany them on their journeys.

On a few occasions, Matthieu mentioned the extent to which a coach must be aware of his strengths and weaknesses. For this reason, the discipline of introspection is crucial for both protégés and coaches. God can use the discipline of coaching to make a person grow, but that person must also take the time to see what God is doing in his life through his coach or protégé.

Matthieu said that he is aware that pride is always waiting at the door of his heart, and it is for this reason that his style of coaching is up-close and directive. Coaching in this way has helped him learn humility, accountability, and dependence on God. He acknowledged that he needs to be a coach who is *"a lot more directive, with more*

structure, follow the guidelines more closely, to give myself something more rigid, which would be more helpful to me." Because he is a more intuitive coach, a formal training plan would have helped him and given him more structure.

Relationship Between the Coach and the Coach-Trainer

Currently, Matthieu is being mentored by another coach. He had begun the relationship in order to learn how to lead his church in the stage where it was at the time, but he was surprised by his coach's approach:

> "Personally, I was sure that I was [seeking counsel from] my coach, Andrew, for the church's interest, and in the end, he helped me realize that no matter what the church's structure was, and the paths that we would take for the church, what would really make the difference is my leadership […] As I just said, I thought it was for the church, but in the end, it was for me personally. It was to really develop my leadership, to get to know it, and to develop the strengths of that God-given leadership."

Matthieu also noted that we need to work in a team in order to have the interaction of others in our lives. He even said that teamwork characterizes his ministry today.

Matthieu's current coaching relationship is different in that his coach comes from outside Matthieu's circle of acquaintances. He said that he believes the absence of a coach in his life would be a hindrance to his development. If he were not to have a coach, it would send the message that he is self-sufficient, and therefore wanting to stay in his comfort zone. Matthieu has observed this with former protégés who no longer wanted to be coached, or who switched between several coaches, depending on whether or not the coaches told them what they want to hear.

The Coach-Trainer

Matthieu found it difficult to select a coach because according to him, in choosing

a coach one also chooses the direction of one's coaching.

> "[…] When we're choosing a coach, we need to have a certain openness to let God work and find a person that might not be exactly whom we think would be best for us. It's like that that we'll be the most challenged to grow […] On the other hand, by being very specific about the type of coach that you'd like to have, you are already headed in a certain direction, and you are almost coaching your coach and telling him what you'd like to do."

Even though Matthieu said that he believes it is difficult to select a coach, he

acknowledged that it is important for a protégé to admire his coach and trust him deeply.

In addition, the type of coach that a person needs will change depending on his needs and

his current stage of development. Nevertheless, Matthieu always looks for someone he

can trust and someone who will challenge his thinking so as to help him grow.

Context

Matthieu has not really had an intercultural coaching experience. However, he

acknowledges that he was greatly influenced by his experience as a protégé and coach in

the context of Quebec's Evangelical Baptist churches.

> "I don't know if the question is about French speakers and English speakers, or if it's about our family of churches and other families of churches; I find that in our family of churches, we have developed a style of coaching that is 'closely knit' which has been really beneficial to me. I often say that I have been in the best training context, because it was 'closely knit.' In the English-speaking milieu, [coaching relationships] seem more distant; [it is] easier to coach."

The only intercultural coaching relationship Matthieu has been a part of is the one with

his current coach, who is an English speaker, and he has noticed some differences, as the

following account indicates.

"Right now, I am being coached by an English speaker. I see that his style is to ask questions from the outside. I'm often the one to challenge him and invite him onto the field to see what it's about. It's funny, but I see that for him, it's not natural. I would say there's a difference in the closeness."

The Spiritual Dimension

Matthieu says that the spiritual dimension plays an important part in his life and coaching practice. In fact, he referred to *"God's calling"* eleven times throughout the interview. He firmly believes in the importance of seeking God's direction, whether in his own life or his protégé's life. Even if his protégé doesn't know God's calling for his life, Matthieu will want to walk alongside him to help him discover it and evaluate whether he has the necessary skills and competencies to accomplish that mission.

Spiritual coaching listens to and relies on God. Matthieu refers to introspection as being first and foremost spiritual. He wants to know God's will; he wants to know what God wants him to learn. For Matthieu, this spiritual questioning is a necessary part of coaching, whether he is a coach or a protégé. God is behind all forms of coaching, whether pleasant or not. Therefore, for Matthieu, what is most important is God's sovereignty. Sometimes, this means that he has to let go of a protégé so that he can work with another coach that will be more beneficial to him.

Interview with Tim Kerr[11]

Tim Kerr is Senior Pastor at the Sovereign Grace Church[12] in Toronto. He is fifty-

two years old. He is a mentoring pioneer among the evangelical churches of Canada.

Over a period of twenty years, Tim has mentored more than one hundred twenty-five

people. He first participated in the mentoring process thirty years ago, when he

approached his pastor to ask for help. Unbeknownst to him, his pastor already had solid

experience in that domain and had mentored several men. Tim describes it as a wonderful

encounter. His motivation was such that he got up at 5:30 AM to drive across the city to

be at his pastor's house by 7:30 AM. The first months were very intense, as these were

weekly meetings. The sessions then spread out to every three or four months and finally,

he met with his pastors on occasion over the next ten years. Tim said that he received

holistic support throughout the process:

> "He helped me primarily with my inner life, for preparation for marriage,
> preparation for parenting, but he helped me an awful lot with my view of the
> ministry, my view of preaching, my whole paradigm of looking at church life. But
> that would be secondary. That was there, but the primary emphasis was on my
> person – who I was and the kind of person I was becoming."

The backdrop to this mentoring relationship was the book *Spiritual Life Studies*[13]

by Harold Burchett. As Tim mentions, initially, he had not read the book, because the

meetings were solely based on the Bible.

> "But we were using a book. I only saw the book after we had finished it. We just
> had an open Bible but he said, 'if you want to remember some of the things I
> shared with you, here is a book of the content.' But that was it. I never really had
> any training at all. My only training was receiving it from him and then practicing,
> doing it on people, making lots of people guinea pigs."

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[11] Tim Kerr interview, April 16, 2015.

[12] "Sovereign Grace Church Toronto -," *Sovereign Grace Church Toronto*, accessed October 30, 2015, http://sovgraceto.org/.

[13] Harold Ewing Burchett, *Spiritual Life Studies* ([Place of publication not identified]: H.E. Burchett, 1980).

Tim's pastor believed in multiplication; and so, right from the beginning, he aimed to convince Tim that one day, he himself would become a mentor. Tim never received formal training, with the exception of his protégé experience, and he acknowledges that this is not the best way to proceed.

Tim is careful to distinguish between coaching and mentoring. According to him, coaching is less directive than mentoring: a mentor is more involved in the protégé's life. The Biblical concept that most closely resembles his definition of mentoring is that of discipleship. Tim believes that what he does primarily is mentoring, as it is more directive. When he coaches, he feels like he's being more of a source of encouragement for the protégé rather than intentionally making a disciple out of him.

Tim currently mentors twenty-five individuals. Half of them come from outside his church, and the other half are leaders in his church. Nine of them meet with him one-on-one, while the rest of them meet in groups. One of the groups is exclusively made up of older women, which is a novel experience for him. Most of the meetings take place on a bi-weekly basis, and some of them are monthly. He believes individual support is the most efficient: *"I believe one-to-one is the most powerful."*

Tim does not mentor women one-on-one, and he does not take on any young women as protégés. Some of his requirements for taking on female protégés are that they must be older; the mentoring sessions must take place in groups (in the presence of his wife); and the protégés must be simultaneously mentoring another individual.

The Protégé

Tim looks for four distinct characteristics in his protégés: they must be relational, leaders, spiritual, and teachable. First, the relational dimension is so important that Tim

once had to dismiss one of his protégés because he was lacking in this area. Second, according to him, a leader is someone who takes initiative. In addition, a good leader is followed by others. If no one looks up to a person or strives to follow him, then that person is not a leader. Third, Tim finds that a good protégé must have a healthy spiritual life. In this regard, he mentions: *"The spiritual piece is: is there a hunger for God? Are they hungry for God?"* The last feature that he looks for in a protégé is whether he or she is teachable. Most of the people Tim has mentored were teachable; he says that only two percent were not. Tim admits that many of the protégés that he mentored were recommended by pastors who had carefully selected them, which made him feel as though he always had the cream of the crop.

The Coach's Skills

Over the years, Tim has built his own mentoring curriculum. While he was most certainly influenced by the mentoring he received when he was younger, he has adjusted it according to his own preferences based on his experience of the past thirty years. Tim's plan includes fifteen to twenty lessons, which aim to develop eight spiritual habits. Since Tim ministered in Asia for over twenty years, his curriculum works in a circular fashion, as opposed to the North American custom, which follows a linear progression. He describes his circular model in this manner;

> "So, in the West, everything is in a package: lesson 1, you do that; lesson 2, you do that; lesson 3 … But I don't mentor that way. I do have content, I have deposits and lessons. I would say I have probably about 15 to 20 key lessons that I want men to get, but I teach it more like you would learn a language. So, I'll teach lesson 1 and then we will go to lesson 2 but I will teach a little bit of truth from lesson 2 and then go back to lesson 1 and pick up a little more from lesson 1. Then I will go to lesson 3 and we will stay on lesson 3 for three weeks because the person isn't getting it so well. And then I will go back to lesson 2 and then we'll go to lesson 4 and 5. Then we'll go to lesson 6, and then we'll go back to lesson 3,

and 2, and 1. And then we'll just spend some time on lesson 2 again for a little while."

Tim considers this approach to be more flexible and easily adapted to the protégé's immediate needs.

Tim's vision of mentoring is semi-directive, as he explains: *"Well, I'm controlling it but through them, in a sense."* He points his protégés in one direction, but they are ultimately the ones who decide whether they want to make that step or not. There have been some occasions where he had to end the relationship. Most often, though, it is the protégé himself who retracts.

Tim has had a lot of success in his years of mentoring, however he notes that there are times when the support given results in a failure, especially with men who have struggled spiritually. It may have gone well for five years, but then the men either sinned greatly or left the faith.

The Coach's Relationship with His Protégé

Tim said that he faces many different challenges with the men he mentors. First, he noticed that they tend to "philosophize" the truth. They employ theoretical reasoning and like to question truths, rather than acting upon them. The concepts of "change" and "improvement" remain on an intellectual level, and his protégés often use reasoning to justify their improper or sinful actions.

The second challenge, which is related to the first one, is that of passivity. Tim finds that his protégés may be passive, particularly in their personal and family lives. It is not uncommon to meet a believer who is successful in his business, but who neglects his family life.

The third challenge Tim said he faces with the men he mentors is that of a *"lack of rigorous thought processes."* Men tend to be pragmatic. This problem is connected to the first challenge of "philosophizing." When protégés do not engage in deep thinking, they will not be committed to questioning themselves, to reading, or to studying. Such individuals are intellectually lazy.

Tim is patient and gracious with those who resist their development because he says that: *"There is lots [of] grace for hard people, and most of us are stubborn."* If a mentoring relationship does not yield results, before ending the relationship, Tim offers these resistant men small challenges. The tasks are not too difficult, but they are not easy either. For example, he may tell a man to read and memorize four verses instead of one, and then he will tell him that they can meet once that little challenge is done. Afterwards, if the protégé wants to meet again, Tim asks him if he has done his homework; if he hasn't, then there are no more meetings until those elementary assignments are completed. This does not mean that there is no contact between them in the meantime, however the mentoring relationship will not resume until the protégé has taken care of his responsibilities.

Tim does not hesitate to share parts of his life story if it will help foster the relationship and the development of his protégés. He believes that men need practical examples to give them an idea of what the walk of a mature Christian looks like. Tim also said that he believes identifying with his protégés is an excellent way to build friendships. Today, he has numerous friendships that have developed over the years.

The Coach

One of the main challenges that Tim has faced in his role as a mentor is that of mastering his circular training plan. He acknowledges that his approach is more Eastern than Western. Therefore, his protégés, who think in a more linear fashion, find it difficult to adhere to his training plan. This is especially true of protégés who are also engineers, for example, as they are very methodical in their way of thinking. On the other hand, those who are more spontaneous and relational find it easier to embrace this system. Tim noted that he should develop an approach that is more accessible to those who are not used to thinking in a circular fashion.

Regarding his strengths, Tim sees himself as being very proficient at helping men in different areas of their lives. With the type of support he gives them, Tim is able to help his protégés learn to love theology more, along with its practical implications. In the same way Tim noted that he has become better at creating friendships over the least few years. However, Tim also said that he is aware of his limitations; he accepts that he cannot be gifted in all areas.

> "And I think I've also come to recognize that the way that I mentor cannot be … I can't cover everything. I can only pass on what I have and I'm not many things. I know the Word is beyond the person but it goes through the person and so I feel like I have recognized those limits. I realized over the years that there are certain things that God has really blessed in the mentoring and there are certain areas that I'm not strong at and that does not get passed on. So I recognize there are limits and I've accepted the limits. And I've grown in that. For years I thought, 'no, I can do it. I must trust God;' but I've realized that no, there are limits to mentoring too."

These limitations must not hinder him in his development, as he believes that a mentor can stop growing if he becomes comfortable and refuses to accept new challenges in his training. In the same way, it is easy for a mentor to gradually start dismissing certain sins, rather than dealing with them, which could cause him to flounder.

Tim also talked about the danger of spiritual lethargy, however he said that this can be avoided by making oneself accountable to other believers. He summarizes his thoughts in the following manner: *"I think we can easily stop growing by not inviting input and help.[…] I think that that's really important. I feel that I learn a lot from reading but I need to learn more from men who are beyond me."*

Lastly, a mentor may interrupt his own development by ceasing to learn. Tim noted that, in his own Sovereign Grace Church movement, there is a particular emphasis on loving theology. The ministry leaders are very rigorous when it comes to continuing education. One of their mottos is: *"If you are called to lead, you are called to read. That is, we are always learning. [Our leaders] are always learning."*

Relationship Between Coach and Coach-Trainer

Tim said that he does not currently have a relationship with a trainer or mentor, which means that he doesn't really have anyone whom he can look up to for help and advice. To compensate, he prays and asks God to answer his questions. He then reads good theology and church history. In particular, he noted that the works of Calvin and Owen have been useful to him in his mentoring. Although, Tim acknowledged his need to be mentored himself. He said that he has contacted several quality people, but time was always an obstacle. Each of the three refusals that Tim received was because the prospective mentor lacked time.

The Coach-Trainer

Tim sees in pastor Daniel Henderson[14] a great mentoring model and would love to be coached him, as he is a man of prayer and of the Spirit. He would also like to have a theological mentor, one for preaching and for prayer ministry.

Context

Despite the fact that he has little experience within the French-speaking community in Quebec, Tim acknowledged that some of his personality traits might serve him well in such a situation. Tim believes that the Francophone evangelicals are, like him, more extraverted and speak more easily from the heart. It is for this reason that he easily builds friendships with them. He has often been invited to serve among French speakers, however the language barrier has been a major obstacle. On four occasions, he repeated that he would have really liked to work with French speakers, as he is convinced that he would have been better suited to their culture.

In addition, he admits that French speakers in Quebec are an eclectic group. According to him, they are able to see the connection between different facets of ministry. For example, they can be both theological and pragmatic at the same time. They want to make sure that things work well without contradicting their theology. Tim believes that that they are more willing to experiment with new approaches.

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[14] "President & Founder," *Strategic Renewal*, accessed August 14, 2015, http://www.strategicrenewal.com/daniel-henderson/.

The Spiritual Dimension

First and foremost, Tim sees mentoring as being the disciple's spiritual work. The support he gives is primarily a spiritual ministry to the growing disciple of Christ. He says, *"The word 'disciple' is most certainly what we're supposed to do with every single Christian; and, in fact, they are a disciple."* He hopes that those he mentors will have the same mindset. In his definition of mentoring, he highlights this spiritual element: *"I'm investing in someone long-term with my life and with my teaching, to kind of develop them to the maximum level they can get to – spiritually and in other ways."* This is why, whether it is in his curriculum or in is heart, each intervention is immersed in prayer (Tim mention this more than nine times) and in the seeking out of God's will throughout the Bible. As he mentioned, his support plan is built on spiritual reflections from the book *Spiritual Life Studies.* This explains why one of the features Tim looks for in a protégé is his thirst for God. When he shares his life with his protégées, therefore, he does not hesitate to reveal his spiritual battles, his sins, and his repentance.

Tim's emphasis on the spiritual dimension also explains why theology has a prominent place in his curriculum and conversations (He referred to theology on fifteen occasions during the interview). At one point, he explained in detail why the spiritual dimension is so important to him:

> "I feel like the key thing underneath everything is the Gospel and Christ. Connecting people with Christ and the provisions of the gospel – redemption – and the ministry of the Holy Spirit. That's kind of the heart of it. What Christ has done and how the Holy Spirit applies redemption to our life is the key to everything. But, it has to result in a genuine inner life. I emphasize to the men that you have to be transformed by the renewing of your mind. You can't just re-arranging how you behave. Of course, that's very important but there's a whole life of the mind that has to be transformed too. Your motives have to be transformed."

<center>Interview with Gilles Lapierre[15]</center>

Gilles Lapierre is presently the general director of the Fellowship of Evangelical

Baptist Churches in Quebec. He is sixty-three years old. He was one of the coaching

forerunners and the first person to offer training within the Baptist churches of Quebec.

Gilles has been a coach at SEMBEQ and in the Association of Baptist churches for over

fifteen years. Over the last three years, he has been battling two types of cancer. This has

diminished his recent coaching activities somewhat.

After his conversion at 19 years old, Gilles began to be mentored by some of the

first missionaries to Quebec. He never received formal training in coaching, although his

experience as a health care professional led him to develop expertise in training.

> "[…] I was in the hospital division for over ten years, and I was responsible for
> training nurses. After that, I was a pastor at a church in Chibougamau. But for a
> period of time, I was also a camp director for five years at Camp Patmos; even
> there, I was naturally led to train some guys. When I arrived at the Agape Church
> in Montreal, it was a church in a thousand pieces; naturally, I trained people. I
> would say that without looking for it, without looking for them, [coaching
> opportunities] came up naturally."

Although Gilles participated in a kind of spiritual coaching relationship for two years, he

had never experience a true coaching relationship until after becoming a coach himself.

With the exception of his experience in health care, it was not until Gilles began

teaching others how to coach that he really developed an expertise in this discipline.

About three years ago, Gilles really got a taste of the mentoring experience when he

received training in the Arrow Leadership[16] formation.

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[15] Gilles Lapierre interview, January 15, 2015.
[16] "Emerging Leaders – Arrow Leadership," accessed July 7, 2015
http://www.arrowleadership.org.au/content/emerging-leaders/gjeqgo.

"With Miller Alloway,[17] from one conversation to another, it was structured; and I would see him come back with things that I mentioned in the previous session. He took notes and he was organized in his coaching. He would remember what we had been discussing. He coached several guys; therefore, if he wanted to be able to remember what we were talking about, he [knew that] had better write it down. It was [a] true coaching [experience that I had] with him."

Before being mentored by Mr. Alloway (a coach from Arrow), Gilles had attempted to develop three other coaching relationships, but these all ended in disappointment. Gilles realized that he might have been responsible for these failed coaching relationships. By contrast, he and Miller Alloway had much in common; not only were their personalities compatible, but also their conception of coaching was similar.

"Yes, he was coaching in my style and [in accordance] with my personality, for sure it was easy for us to connect…an analytical guy, observational, business man. I was in the secular [world] also for a short period of time, which made it [so] that on several points, we didn't need to explain ourselves a lot. It just worked. I learned, and he inspired me."

Gilles defined *"real, effective coaching"* as a relationship that is characterized by time management, and a focus on tasks and objectives. In spite of the limits imposed by his health condition, Gilles continues to coach two individuals – one being more intentional and intimate than the other. It is also interesting to note that the majority of those whom Gilles has coached, and is coaching, are pastor or coaches themselves.

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[17] Coach drawn to Gilles during his training with Arrow.

The Protégé

Gilles said that he seeks certain qualities in a protégé that will promote the coaching experience. Specifically, he noted humility and teachability as the most important qualities. According to him, these two traits go hand in hand.

He also looks for protégés that are transparent and available. In his view, a protégé who does not make himself available communicates a lack of interest. Other qualities to be sought in a protégé, according to Gilles, are in the area of motives and the person's willingness to *"count the cost"* for the change that needs to take place. The topic of cost counting was a reoccurring one during the interview.

Finally, on the subject of qualities that promote the coaching relationship, Gilles mentioned rationality. According to him, protégés who are too emotional are difficult to work with.

> "[…] when emotions begin to direct reasoning and a sober assessment of our situation. There are some protégés that I've had who were too emotional. This was problematic when it came to assessing [problematic] situations. It was challenging for one of these candidates to be self-analytical in any given situation because they evaluated everything on an emotional level, and [as a result], their evaluations] were biased."

Gilles is not keen on taking on older protégés. On two occasions, he discovered the greatest challenges that emerge with age: people become less teachable and less humble.

The Coach's Skills

Gilles explains that his style of coaching is firstly characterized by a clear plan of action. Even if the protégé only has a rough idea of where he is going, the coach should have a clear plan. The first thing that Gilles establishes at the beginning of every

coaching relationship is a form of contract or agreement in which he identifies the goals or objectives, the frequency of meetings, and the limits of the coaching relationship.

Gilles insists that establishing priorities is the foundation of good coaching. And if the coach has a difficult relationship with a particular protégé, he'll come back "*to the starting point*" in order to verify the agreements that were established at the beginning of the relationship. If the protégé does not respect the prearranged agreement, Gilles said that he will put an end to the relationship.

Gilles said that he likes to meet with his protégés every two weeks. He usually teaches his protégés about time management. He believes that the majority of problems that he encounters are connected to time management and the lack of clear personal goals. This does not mean that their conversations do not branch out at times onto more personal matters, though he emphasizes how easy it is to get diverted.

Gilles believes that good coaching comes with difficult obligations, such as confrontation. Based on his experience, Gilles believes that it is easier to coach other coaches since they are generally more open and understanding of the need for personal and spiritual development.

The Relationship Between the Coach and the Protégé

Gilles explained that there are certain indispensable elements to a good relationship. Above all, he stressed that the protégé who does not make himself available is not even worth pursuing. Likewise, a protégé who refuses to follow his coach's counsel puts the relationship at risk. He said, concerning this subject, "*Eventually, you can't go any further with this guy.*" In order for a coaching relationship to function well, the

protégé must place his confidence in the coach. Gilles is aware that it takes time to build

confidence within the relationship.

> "Confidence is earned, it's not obligated. It takes a little patience. […] Sometimes, things get buggy because confidence takes time to establish. This is why I say you need to be patient, exercise grace, and go with the flow for a while; but after a certain amount of time has passed where normally there should have been some establishment of trust, if there is no change, it's because there's a problem."

This is why Gilles believes that a coach must be patient, though he also recognizes that

his patience has a certain limit. If in spite of this patience, trust is not present, it may be

necessary to put an end to the relationship:

> "Therefore, disappointments along the road do occur, but if you are disappointed and do not want to change, then you are wasting your time – both individuals are, in fact, wasting their time."

The Coach

Gilles said that he considers himself to be open and accessible and able to discuss

any subject, whether it is his marriage or his past mistakes. Honestly, a coach is a model

to be followed, and if he is relationally closed or inauthentic, why would the protégé want

to be open? For Gilles, one of the best ways to help a protégé is to communicate what he

has learned in life. He believes that authenticity is crucial, particularly when coaching

young pastors.

Gilles defines himself as being Cartesian in his thinking. He expressed this on

three occasions during the interview. That is why he is focused on objectives and tasks;

this is also the reason why overly emotional protégés present a challenge for him. Gilles

admits that he needs to be mindful of his tendency to be overly critical. *"It's far easier to

give criticism,"* he said. Gilles sees that this does not affect some protégés while others

are more sensitive and can be easily hurt. As a coach, Gilles sees himself as being task-

orientated. Moreover, he also recognizes that he needs to develop his ability to listen. He

acknowledges that listening is indispensable to helping people and to resolving problems.

> "Naturally, it is coaching that is occurring when you help someone to resolve their problems, and it is in this area that I have developed a greater listening capacity. […] it forces me to take more time to listen and better understand; and then subconsciously or consciously, [I find that] I am not trying to pass judgment on someone, but I'm just trying to help them resolve their problems and to explain to them how to resolve their problems."

While Gilles is working on his weaknesses, he prays, remains open to criticism, reads,

and requests feedback.

Gilles believes that a good way to continue his training is to avail himself of the

relevant literature. He noted that it was through reading that he learned how to be a coach.

> "I believe that someone who demonstrates growth in his area of expertise is someone who reads constantly in his area of expertise; he is a seeker."

The Relationship Between the Coach and the Coach-Trainer

Gilles is currently not being coached by anyone. He said that he would like to be,

however competent people qualified to coach him are rare and not readily available.

During the interview, when he was asked where he saw himself going to ask for help, in

the span of three sentences, he repeated three times that it was *"complicated"*:

> "That is complicated. Sometimes, in discussing with others, but it's certain that I've always been the one looked upon in Quebec as a reference among the guys; therefore, it is complicated. The situation is a little bit complicated. During the time that I was with Arrow, I would share things with my coach. It was probably the only time that I can say that I had a genuine reference on the outside. But, I can say that I often turn back to the literature, back to the reading material [on coaching], or even go back to certain notes that I have taken."

Gilles also said that his illness has prevented him from being coached, but he hopes that he will be able to pursue a relationship with Miller Alloway once he is well – especially because he desires to start an Arrow Leadership training program in Quebec. Once he began a relationship with Alloway, Gilles said that he could always turn to him for counsel and supplemental training.

Gilles believes that coaches who don't desire to continue training, those that believe they are self-sufficient, or *"that they've reached the top,"* run the danger of becoming dormant. He also said that a coach could become stagnant if he refuses to be confronted by a coach or a protégé. If Gilles were coached by a coach-trainer, he would expect him to ask pertinent questions and be able to examine his way of thinking in light of the Word of God.

He described his relationship with his coach, Alloway, as follows:

> "He makes me think; he challenges my reasoning; asks me good questions and opens up whole new interesting alternatives. With him, I feel like I'm being pushed further. I feel like he hears [what I have to say] and he reasons with me."

However, Gilles's relationship with Alloway is not without its flaws. Distance, language, and age differences are factors that make this relationship challenging, he notes, but the benefits outweigh these obstacles.

The Coach-Trainer

According to Gilles, a coach of coaches needs to exhibit several qualities. First of all, he must be inspiring as Alloway has been for him, but he must also have experience. A coach needs to be focused on his protégé. He must be compassionate and be willing to listen. He must also be transparent, honest, and analytical.

Context

Gilles said that he believes the coaching context in Quebec is unique. He

mentioned that his Anglophone coach is rather task-orientated:

> "[The coaching] is more directional. With Arrow, I am in an Anglophones' world
> – an international world, in fact, because people come from all over the world to
> get this training. I realize that when my coach is telling me things, he is always
> particularly focused on me but lacks transparency."

On the other hand, Francophones are quick to speak of their little part of the world, of

their feelings and their emotions.

> "It's true that we French Canadians are pretty open about such things. […]
> Francophones are very relational. They really value transparency, honesty, and
> mutual openness."

Anglophones are also open and transparent if you give them time, Gilles believes. He

said that he thinks saving face is more important to Anglophones, so it may take them

more time to reveal their true colors. This sort of superficiality seems more professional

at times, but it makes it more difficult to discuss personal matters. Nevertheless,

Anglophones can eventually open up about their personal lives and struggles.

According to Gilles, there are also differences in the way a coach deals with

people from other cultures and ethnicities.

> "When you coach other nationalities, even if you coach [French speaking]
> Haitians or Africans, you cannot ask them very personal questions right off the
> bat; it takes a considerable amount of time before [you are] able to go there with
> them because there is this image [that needs to be upheld]. They don't want to
> disappoint, especially Africans and Haitians, and it shows in the [coaching]
> relationship."

However, Gilles admitted that despite these ethnic differences, when it comes to

changing or working on a protégé's character, the resistance to change is just as great for

Francophones as for any other ethnic group.

The Spiritual Dimension

In conclusion, Gilles believes that the spiritual dimension absolutely must be part of the coaching process. When God is missing from the equation, it will affect both the coach and the protégé. This is why, when Gilles is faced with personal weaknesses, his first response is to pray to God for more wisdom. Thus, for Gilles, the Word of God is at the center of the coaching relationship, and he uses it to bring his protégés' objectives in line with the Bible.

> "Confronting the protégé is what the Bible expects from a disciple of Jesus. [It is important] to consider the professional life in light of the Scriptures, and not solely in a good, professional (human) sense."

Furthermore, not only does the Gospel give power to the believer to live according to God's standards, but it allows us to discern and confront both our attitudes and our motives. Gilles recognizes that on certain occasions, his coaching was purely professional. But he also said that it is important for a coaches to emphasize their need for God, since we human being do not easily change.

Interview with Jacob Mathieu[18]

Jacob is currently Head Pastor at the Ecclesia Evangelical Baptist Church of St-Jérôme. He is thirty-four years old. The interview with Jacob stands out, as he was the writer's protégé for over ten years. From time to time, the writer still coaches him. It is not surprising, therefore, to find that Jacob embodies many of the concepts that are the focus of this research.

Jacob was mentored by two people before becoming a coach himself. One of these experiences was positive and the other one, somewhat negative.

> "[…] it was more like life coaching, for my personal development; it was not for a specific task or leadership. It was coaching, like discipleship, but it also helped me. I had several experiences similar to that, people who regularly invested in me with the intention of helping me grow. There were two at Bible school. And my father was also a coach figure to me."

Later on in life, Jacob had another coaching experience that lasted for more than fifteen years. On two occasions, he mentioned how positive his experience was. In the following quote, Jacob highlights what he learned through the support he received:

> "What was most positive was that it was a development framework clearly geared towards ministry; it gave me a model, it pushed me to think differently, to grasp the realities of ministry that I was going to face, and it was a relationship that helped me untangle the knots and the difficult decisions ahead, whether it was in my character or more professional decisions. It was super positive."

Jacob considers those experiences to be very formative. He attended two short trainings with SEMBEQ[19] seminary and another with Scott Thomas, the author of the book, *Gospel Coach.*[20]

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[18] Jacob Mathieu interview, August 13, 2015.

[19] "SEMBEQ — Actscueil," accessed October 9, 2015, http://www.sembeq.qc.ca/accueil.html.

[20] Scott Thomas, Tom Wood, and Steve Brown, *Gospel Coach: Shepherding Leaders to Glorify God* (Zondervan, 2012).

Jacob defines 'coaching' as an intentional relationship between an experienced individual and one with less training, but who has the desire to grow and accomplish his personal and professional goals. At the present moment, Jacob coaches five people, whom he meets with on a regular basis. The majority of his protégés want to become church leaders, whether elders, pastors, or church-planters. Most of them are already actively involved in the church, in particular, discipling fellow believers. At the moment, however, none of them coach other aspiring pastors or church-planters.

The Protégé

Jacob said that he looks for protégés who are humble, teachable, and who have a servant's heart. In addition he expects a certain level of respect from his protégés, which is demonstrated by their desire to follow his instructions. Jacob defines 'respect' in terms of *"being a voice in his life."* He also looks for those who are already committed and active in their local churches. He explains what he means:

> "When I say active, it's what I mean. It's someone who's in charge of a small group, who has ministry in [my] heart; he's investing in other people's live[s], not just accomplishing administrat[ive] tasks."

Jacob wants to invest mainly in individuals who aspire to leadership, ministry, and relational ministry. If after a period of time, he sees that his protégé does not want to practice discipleship through multiplication, or if he does not want to invest in the life of others, he will end the coaching relationship.

The Coach's Skills

The coaching plan that Jacob uses is inspired by the "Three C's" model, which he learned at SEMBEQ. This model includes three goals in three specific domains:

character (Caractère), skills (Compétences), and knowledge (Connaissances). He adds a fourth dimension, that of the Gospel, which focuses on the spiritual motivations of the protégé. Jacob reevaluates his coaching plan every year. This gives him time to make adjustments or determine whether the coaching relationship will continue. In general, Jacob meets with his protégés every week or every other week.

Even though none of his protégés are coaches, Jacob said that he tries to put all of the elements in place so that they will eventually become one. According to him, it is easier to coach a coach than a protégé. *"The goal is different, but the questions, the method, they're similar because it's about asking the right questions and being able to identify the obstacles and encourage him to overcome them."* Not only are the goals different, but the motivation behind them are as well. In Jacob's opinion, protégés who are themselves coaches are more motivated than those who are not. They have a stronger desire to meet and tend to ask a lot of questions, since they are curious to know how to act in certain situations.

The Coach's Relationship with His Protégé

Jacob noted that he is careful to maintain a good relationship with his protégés. He acknowledges that there are certain factors that may hinder this relationship. First of all, if the protégé lacks confidence in Jacob, he will not be able to help him. It is what he calls *"first degree resistance."* The protégé may listen but in the end, he is not convinced of Jacob's direction. Another resistance he is confronted with is a lack of openness or willingness to discuss deeper issues. Jacob finds that some of his protégés talk a lot, although they only discuss superficial matters because they do not want to give him access to their heart.

In dealing with those resistances that hinder the development of good relationships, Jacob acknowledged that he needs to be patient. Sometimes, protégés are not aware of their resistance, and other times, these resistances are only temporary. If the resistances persist for one year, Jacob will end the coaching relationship with no intent to renew it. He acknowledged that there were times when he should have ended the relationship much earlier. Jacob also said he is aware that on occasion, his patience may actually be a lack of direction.

In addition, Jacob facilitates his coaching relationships by sharing elements of his life. He is especially willing to do so if his protégé has expressed a desire to become a pastor or church-planter. This openness about his life is intentional, as he wants to show his protégé that he understands, as well as give him the sense that as a coach, he is also involved in a development process. However, Jacob said that he makes sure the caring process is not focused on him, but on the protégé.

The Coach

Jacob acknowledged that one of his greatest strengths is his *"intelligent listening."* He defines it as a combination of empathy, listening skills, and reflection. Jacob relates that because of this strength, people feel as though he understands them, which helps them think more critically. In regard to his weaknesses, Jacob confesses that he is not directive enough and that he is often too quick to offer solutions.

When Jacob needs help, his first impulse is to pray and look for wisdom in Scripture. Then, he seeks counsel from his coach or his peers. Jacob also said that he wants to learn from coaches who are different from him. In particular, he is inspired by models that are firm and straightforward, and seeks to imitate them. As he gains more

confidence, Jacob tries to put these qualities into practice. Lastly, he finds instruction

through reading. Despite his weaknesses, Jacob noted that feels encouraged because in

the past few years, he has made progress.

> "I think that through all of this, I'm more directive and more assertive than what I
> used to be. I think I improved in being more intentional, being able to identify
> what I want to bring out in you or what I'd like to help you work on."

As he has become aware of his weaknesses, and with the efforts he deploys to correct

them, Jacob acknowledges that today, he has a greater ability to discern his protégé's

needs and help them pursue their goals.

Jacob is aware that, coaches often cease to develop after many years, especially if

they rely on their own skills or success. Moreover, laziness can set in, which in turn,

leads to spiritual and professional stagnation. Jacob highlights the importance of keeping

his heart in the right place when he explains:

> "I think that at a certain moment, I realize that even though I have great
> challenges that seem impossible in my life or in ministry right now, there's maybe
> 80% of things that I can do; I know what to say, I know how to act, I know what
> smile I have to put on at the right time, I know what decisions to make and it'll
> move forward. Don't really need the Holy Spirit in this, it's from cause to effect.
> Therefore, knowing this, I don't want to work this way, but I know it's possible
> and it's a lot less stressful. I imagine that in the end, it's quickly a disaster, but I
> still realize that it's possible to be fake. That's what I mean by, 'my heart isn't
> there anymore.'"

Relationship Between the Coach and Coach-Trainer

To ensure progress, Jacob still maintains a relationship with his coach of many

years by meeting with him periodically. He would like to resume his sessions with him

on a regular basis, as he wants to be challenged on his difficulty with being

confrontational, as well as his lack of pastoral experience. Jacob hopes that his coach will

help him to discern the areas in which he needs to be more strict but that he will do so in love.

Jacob said that he believes coaching is the basis for good development, as there are many areas in which he still doesn't know what to do. He acknowledges his needs and points out that there are few resources in the church that can help him to meet these needs. That is why he finds it important to surround himself with men who are in similar situations and who can challenge him.

The Coach-Trainer

According to Jacob, an ideal coach has good listening skills and is able to discern both the spiritual and professional needs of his protégés. Moreover, he must have the courage to address these needs. Such a coach should also be skillful in order to help the protégé with "*ministry challenges or the frustrations, important decisions, opportunities, etc.*" Jacob noted that he would like his coach to be skillful enough to lead him forward, to make him confront his weaknesses, but also support him in making progress in those domains. Jacob describes his ideal coach in the following manner: such a person, he said, needs to be able to "*encourage me, love me, counsel me, challenge me too, probe, face me, and finally support me in my growth.*"

Context

Regarding the cultural context of his coaching relationships, Jacob said that most of his protégés belonged to Quebec's French-speaking evangelical population, and that he has not had the opportunity to coach many English speakers or individuals from other cultures. He did note, however, that he has had two experiences with English speakers.

Through those experiences, he noticed that French speakers, by comparison, do not easily

accept authority figures.

> "It really is how they relate to authority that makes the difference, in the sense that French speakers will not acknowledge your credibility just because you're a coach; you have to win them over and it has to be based on a relationship."

On the other hand, he noticed that English speakers are quicker to accept authority

figures and submit to them more easily.

> In addition, he noticed that French speakers are more interested in personal, rather

than professional, coaching.

> "There's also the fact that French speakers seek more personal coaching, rather than the professional. I mean the guys that I coached want to grow in their skills, their leadership, etc., but they also want often want to personally grow and it's super important for them, whereas for English speakers, it's not the priority. Therefore, the relational base is more important, in my opinion. That's how I experienced it."

The Spiritual Dimension

The spiritual dimension has an important place in the coaching that Jacob

practices with his protégés. After attending a training session with the author of the book

Gospel Coach, Jacob has come to believe that the Gospel has to be part of the coaching

process. The Gospel is so essential that it even influences Jacob's choice of protégés,

since he strives to invest in the lives of those who want to serve in the church.

According to Jacob, the Gospel has to be the foundation of the coaching

relationship and the greatest motivation to grow. He states:

> "The motivation to change – it's what determines if I'll grow or change. It's the common basis between the coach and the person being coached. The common basis, it's not just to surpass oneself in order to reach a goal; yes, it's a certain framework, but the real common basis is even bigger than that, it's the Gospel; therefore, it allows both people to be worshippers, not to simply have a skills-

based relationship, but it's to worship our God; it makes a big difference in the conversation."

That spiritual dimension is also certified by Jacob's desire to pray and read the Bible in an effort to seek God's direction in his coaching. Because he believes that good coaching has a spiritual foundation, Jacob tries to focus on the areas in which his protégé is resisting God and confront him on a spiritual level, which is often a big challenge. Furthermore, because God's place in coaching is so important, Jacob wants to apply principles in his own life before demanding them of others. His relationship with God will inevitably affect his priorities and his way of working with his protégés.

> "If I'm not nurturing my adoration to God on my own, my repentance, my love for people, my heart can easily be distracted. It feels good to go on vacations because when [the] stress and pressure [are] too heavy, sometimes I have difficulties not worrying and not relying on my own strengths; I start believing that everything revolves around me and that I'm the center of all this; but when I'm on vacation and that my identity doesn't depend on any of my performances as a pastor, it helps me go back to God, in a simple manner, like his child, go back to who I am because of Him. It's essential."

It is not surprising, therefore, that Jacob desires to be guided by a coach who is able to "*identify in his heart or in his life what are the areas of incredulity or the areas where [he] must be spiritually confronted.*"

Interview with Scott Thomas[21]

Scott is a seasoned coach. He was a coach for many years in the Acts 29 movement.[22] He is presently the National Associate Director of C2C,[23] a Canadian church-planting ministry, and is the author of the book, *Gospel Coach*.[24] Scott is fifty-five years old.

Scott has been coached for many years. He has had one good and one bad coaching experience. He said that he regards the negative experience as having been due to a lack of experience on the coach's part. Scott's coach, at that time, treated him as though he were a brand new protégé and applied the same coaching plan to each of his protégés without distinction. Scott's second coaching experience was more positive, since the coach followed the rules of the trade. Their coaching relationship lasted for more than four years, and they met once a month:

> "I was very energized. I would walk away from all those conversations fully energized. I felt served well. He took down; he captured our answers and then sent them to me as a follow-up. And that was helpful so that I could just focus my attention on what we were talking about and not trying to capture them on my computer."

Scott's second coach had much more experience; he was an expert in the field. The difference between the two experiences was remarkable.

Scott is a certified coach with CoachNet[25] and was supervised by Bob Logan. He received specialized training to become a coach. He says, *"so I can coach the coaches and train them how to be coaches going forward. And then, I developed my own system of*

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[21] Scott Thomas interview, January 23, 2015.

[22] "Actsts 29 Network," accessed August 9, 2015, http://www.acts29.com/.

[23] "C2C Network," accessed August 9, 2015, http://www.c2cnetwork.ca/.

[24] Thomas, Wood, and Brown, *Gospel Coach: Shepherding Leaders to Glorify God*.

[25] "CoachNet--Coaching for Results, Coaching for Growth.," accessed August 8, 2015, http://www.coachnet.org/.

coaching and did a certification training for that so we [. . .] wrote and published books through Zondervan in 2012."

Scott defines 'coaching' as the art of accompanying a person from one point to another. This accompaniment model is similar to that of the International Federation of Coaching's model (with some nuances). He does not believe that it is sufficient to accompany someone without being personally involved in his life. Scott, like Carl Rogers,[26] considers asking questions and being focused on the client to be important. He said that he believes the coach must be involved in the lives of his protégés. "*Coaching is walking alongside [someone]*," he said, *"and so, in coaching, I think it's important to at least identify with [your protégé] so that you gather this understanding.*" According to Scott, a coach walks alongside and accompanies the protégé, whereas a mentor simply transmits information, wisdom, experience, and ideas to his protégé. Scott is presently coaching more than seventeen people, most of whom are church-planters.

The Protégé

Scott explained that the protégé must have certain basic qualities in order to sustain a coaching relationship. Regarding this, he said, "*teachability, [or] coachability, is primary.*" He describes an open protégé as one who is *"...eager to learn and who really wants to explore some new areas of [his] life. I mean, that's really the bottom line ... He's got to be very eager. They want to have some transformation in their life*". For Scott, this eagerness to learn is the "*...bottom line. ...*" He even went so far as to say, "*if a*

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[26] Carl Rogers was one of the greatest influences on early coaching. See "Carl Rogers," *Wikipedia*, August 4, 2015, https://fr.wikipedia.org/w/index.php?title=Carl_Rogers&oldid=117442765.

person just wants to talk about a few things, I don't want to coach them. I've done that

before and I've quit."

Scott said he sees that in recent generations, people are more apt to openly discuss

their lives, as compared to preceding generations (which he finds are more protective).

He recognizes, however, that there are exceptions. He is presently working with people

who are more than fifty years of age, and who are very teachable and open. Moreover,

Scott noted that he sees an enormous difference between a person who is obligated to be

coached and one who voluntarily desires to be coached.

The Coach's Expertise

Scott explained that the first step in the coaching process is to establish the goals

and objectives of the relationship by asking the protégé many questions. He said that he

strives to meet the protégé's needs by accompanying him where he is at in his

development. "*You are asking them what would they like to do, what they would like to*

talk about, [and] where would they like to go with this experience," he said. *"And then,*

as a coach, I'm primarily asking them questions. I'm asking them questions, and they are

answering 95% of the time."

Each coaching session is summarized in a shared Evernote[27] file so as to enable

both parties to read, write, modify, and mutually understand each other. It is the protégé's

responsibility to organize and plan the monthly meetings. Prior to each meeting, Scott

sends a list of questions that the protégé must answer before the meeting. The sessions

last for approximately sixty minutes each. Before the meeting, questions are prepared,

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[27] "Evernote Est Votre Nouvel Espace de Travail.," accessed August 12, 2015,
https://evernote.com/intl/fr/.

and after the meeting, they spend time summarizing the main outcomes of the meeting. This information is then added to Evernote. Being mindful of his own bad experience as a protégé, Scott aims to make each session unique. He adapts his interventions according to the protégé's needs and what he wants to accomplish.

Within each session, Scott seeks to cover three particular topics with his protégés:

"[…] Their personal lives: that includes marriage, health, family, finances, even the personal things like their sexual lives, etc. […]And then their spiritual life. So I am asking: how they are praying, how they walk with Jesus, how is that going, where do they need to repent. […] And then I ask about their mission, their ministry. And about 50% deals with that. So it depends on what they want to talk about at different stages, where they happen to be."

Scott also described his coaching method as being self-directed: the coach accompanies the protégé in order to help him accomplish what he has been called to do. So, as a coach, Scott wants to help transport his protégés to where God has called them. He insists, *"I let them direct."* The protégés are the ones who direct the meetings, in accordance with their own needs. This does not mean that Scott doesn't ask direct questions, knowing that these questions could help the protégé reflect on his life.

"[. . .] I'll ask questions, but I want to help direct them. And so, even it is non-directive, somewhat, I know some of the questions, and I know some of the questions that shouldn't be asked by me to help lead them to a place in their church plant that's going to help them bring it to the next level."

At times, Scott likes to coach within a group context even though this may limit the level of intimacy, thereby making it difficult to establish a deep relationship. Although, he noted that such a group must not exceed three people. He shares, *"I think there's value in [a] group [setting]. It's valuable. And it is limited. – You can't go deeper ... Yeah. So, if you get into a personal conversation, it's going to be limited. They are going to be a little bit more guarded in their conversation."* In this way, one of the main advantages of coaching within a team is learning through observation. The team members

learn by observing Scott's method of coaching one participant in the presence of the others. They also learn as they, themselves, occasionally take on the role of coach. One of the objectives of these team meetings is to produce other coaches. Scott said that he does not desire to help his protégés for their sole advantage, but so that they may do the same for others.

Scott believes that it is easier to coach a pastor-coach as opposed to a protégé, as the coach knows the benefits and the *raison d'être* for the relationship. Furthermore, he desires to continue learning so as to be better equipped. There is less resistance from a coach than a protégé because, a coach usually has more experience, knows himself better, and is more secure regarding his personal image. Moreover, a protégé will often put on a façade or seek to impress rather than deal with his weaknesses. This is particularly true when the coaching relationship is between a protégé and his superior, as Scott mentions:

> "The protégé or the first-, second-, [or] third-year church-planter, for instance, is still trying to impress you. And that's where it's dangerous and … He can't be impressed … Yea… and so it's that … They are not being open and honest and vulnerable with their own life because they are still trying to impress you. And that's especially important if you are in a position of, let's say for lack of a better term, a superior position within the organization; and you are coaching them. Say you are [the] director of a church-planting network, and this is one of the church planters. They will always try to impress [you]."

There are many advantages to coaching a protégé who is directly under your authority, although Scott does not believe that such a relationship is ideal.

> "There are disadvantages because they are not going to reveal that [which] is going to [cost] them their job 'I could lose my job if I reveal this,' [they think]. But it could be really helpful to talk about with someone who [is] neutral. A neutral party. Someone who [can't] fire them or remove them from their position. But, as I tell them, I'm going to be confidential with our conversations about everything, and I will not expose anything. I may help you to confess to your superiors, but I'm not going to do that for you."

The Coach's Relationship with His Protégé

In order to maintain a good trusting relationship with his protégés, Scott said that he does not hesitate to share certain elements from his own life. The coach must do so with discernment. Some coaches do not share anything from their personal lives, and others share too much. The coaching session is not a time for the coach to share everything about his life, but for the protégé to seek counsel and advice. He states, "*[it is] too much if you're sharing about your own life in overabundance. So you connect and then you write back, too. [These are . . .] focused discussions on the disciple who is being coached.*" According to Scott, the trust between the protégé and his coach is crucial. This is why the file on Evernote is open and accessible to both parties. The protégé knows exactly what his coach thinks of him and his progress. If he is uncomfortable with certain elements, he can erase them.

Scott mentioned that he believes one of the greatest obstacles to coaching is time. He, just as his protégés, is in a rat race and, therefore, must constantly struggle to keep regular meeting appointments. If these meetings cannot be conducted in person, then they are to be done by Skype[28] or telephone. This is another reason why Evernote is an excellent tool. All of the questions and answers are prepared ahead of time, giving the protégé an opportunity to look over the different questions, almost like when one goes to the doctor for a diagnosis.

The relationship is built through discernment and patience. Sometimes, a protégé is not ready to open certain doors. It is at these times that the coach must knock and wait

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[28] "Skype | Appelez Gratuitement Vos Amis et Votre Famille," accessed August 12, 2015, http://www.skype.com/fr/.

for the protégé to open the door. Sometimes, the coach must be willing to talk for the

sake of talking. At other times, he must simply knock and continue knocking on the door.

The Coach

Scott noted that one of his main strengths, at this time, is his capacity to take care

of his protégés. He sees himself as a shepherd who is concerned with the health of his

protégés. He describes this strength in the following way:

> "I care about them individually and I care about their development. And I want
> them to grow. I want them to set goals, and I want them to strive towards [those
> goals]. I've been told I have gifts and skills for shepherding. The term is
> 'shepherding skills.' So, it's helping them – not telling them what to do – [. . .]
> walk[ing] alongside them, to inspire them towards, and then to offer them; 'had
> you considered this area, where it could be a problem?' And it's a part of being a
> shepherd. [A shepherd] doesn't just lead [his] sheep [wherever] he wants to go,
> but he's going to be careful, protective, and care about them."

However, Scott said that he considers one of his main weaknesses to be his

tendency to be too directive. Because he has considerable experience coaching, he is

often quick to discern the needs of his protégés and tell them what to do.

> "I can see where they need to go, and they can't see where they need to go; and so
> you kind of turn their shoulders, if you will, metaphorically. You turn their
> shoulders to see the direction where they need to go and that's not good coach;
> that's more of a director than a coach would be. So, I get impatient at times with
> … not impatient with them, but I get impatient with the time that's necessary to
> pour into a person.…"

Scott also said that he believes a coach will cease to grow if he thinks he is

sufficiently trained. The coach must continually be in a state of learning. If not, he

compromises his development. The coach has never finished learning because the world

changes too quickly, and one can never know everything. He needs to be at the cutting

edge of his discipline.

"You don't feel like … 'well, I know how to do this,' and don't keep honing your skills. Like, we wouldn't go to a doctor who [isn't involved in] ongoing education and training, especially a doctor who is in his seventies who [has] never upgraded his training. He kept doing the same things he did fifty years ago. Even twenty years ago. You know, things have changed pretty dramatically. You'd be afraid to go to that doctor. And similarly for a coach, he has to continue [. . .] learning, growing, [and] developing."

A coach can also thwart his own growth if he loses his passion for coaching (by considering it to be a waste of time) or his desire to care for his protégés. As Scott noted, "*... passion, love, commitment, [and] loyalty – those [are the] issues that are necessary for a good coach. You are just kind of going through the motions.*"

As a coach, when needs come up in his work, there are certain people and resources that are at Scott's disposal. These people are truly competent to help him see more clearly. Furthermore, he mentioned that there are excellent published resources which can help coaches. "*Paul David Tripp has written many resources that can be truly helpful,*" he stated as one example.

Scott has also considered taking training from Non-Christian organizations, such as a certification course offered by the International Federation of Coaching, to refine his coaching skills. He said that there are many other things he knows he could learn from such organizations. Scott does not want to think that he has found the one and only way to coach, and for that reason, he would like to observe how coaching is done elsewhere.

The Relationship Between the Coach and His Coach-Trainer

Scott said that he is seeking coaching for himself. He describes this accompaniment below and also shares why he believes it to be important to be coached even though he has much experience.

"I'm being coached, yes, because I'm a sinner and I need people to ask me hard questions. I want them to … I want to learn, and grow. I don't want to become stagnant myself. [. . .] I also don't want to be an island unto myself, or I don't want to be without counselors. The Bible says that with a multitude of counselors, there is safety. So, I don't want to make decisions that are void of coaching. Coaches void of counselors in my life. And I don't want to have blind spots in my life, where someone is not asking me those hard questions and saying, 'well, had you considered. …' And because they know my life, they know what's going on. So, yea, I don't want to be the kind of leader who isn't accountable, who has blind spots that nobody wants to speak about. Right? You have seen those. They say they are just who they are…"

The Coach-Trainer

According to Scott, a coach-trainer must be a person who desires to care for the coach and who is able to propel the coach further he has been propelled through the attempts that others have made. The coach must trust the coach-trainer, as Scott describes here: "*he'd be somebody who is trusted so that whatever I share with him isn't going to be misused, mishandled, misapplied … But will instead be for my good.*" The coach-trainer should also be a person with much experience, as the coach already has some experience in the field (just as the one who is coaching him). He helps Scott develop his skills in order to become a network leader. A particularity of this accompaniment is that his coach-trainer uses this coaching relationship to produce literature "*…on church multiplication, church multiplication movements and what was necessary for that.*" They learn together. Lastly, Scott said he realizes that it is not easy for a coach or a coach-trainer, such as himself, to find the right coach-trainer.

The Context

Scott observes that the francophone culture in Québec is more relational. The coach must first and foremost take care of the relationship. Thus, if a coach wants to be

efficient in his accompaniment of francophones from Québec, he must firstly attend to the relationship before turning his attention to coaching tasks.

> "But, just in my experience, I would think that perhaps the 'connecting' part – if I was coaching a francophone, I would not say, 'so, Louis let's get down to business,' and start right out there. You [have] got to have some of what physicians call 'bed-side manner.' It's important in that relationship and … it's [how] you're going to be more efficient with a francophone. It's having that relationship."

Even though Scott does not have much experience with francophones, he has noticed that they seem more open to sharing about their lives. Moreover, he said that they tend to have a good sense of humor. However, at times, they can use humor as a way to protect themselves from having to share important matters about their lives. He is not convinced that this difference is more cultural than generational.

> "[To] people with a sense of humor, I have to actually say, 'I'm going to be more open with you because of your sense of humor. I am going to feel more open to say something to you that would be kidding to you than I would to someone who would be more austere, [more] serious-minded.' Maybe there are more generational differences than culture differences in francophones than [in] anglophones. And the generation, like, talk earlier about the 50 or the 60 year olds. You know, this generation is more …. they don't share about how they feel or … Yeah. Not as open as [those] who are willing to share those things."

Despite cultural differences, the most important thing for a coach to do is to adapt to the people whom he is accompanying. Scott emphasized this point with the example of Paul in 1 Corinthians 9:19-23: "... become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof." Scott specifies that it is not only a question of accompanying a person but also of guiding them to their destination.

The Spiritual Dimension

Scott said that he believes the discipline of coaching is not enough to help a

protégé. The Gospel must also be part of the procedure.

> "Because if the coachee does not want to do that, in a Rogerian theory, then the coach can't go there. But with me, I'm doing more Gospel-centered coaching, thus the term 'Gospel coach,' meaning that if I feel like the Gospel needs to be spoken into this area, then I'm going to interrupt and say, 'well, let's really look at this.' And I'll ask them permission: 'Can we talk about this?'."

Scott also noted that God must be part of the equation when a coach accompanies a

protégé. His desire should be to guide him where God is calling him to be.

> "Well, you know, I say coaching is, [by] its very definition, transporting an individual from one point to another. And so, you are helping to carry them where they feel like God has called them to go to. That's your job: to help them do that. And if they want to go a different direction, it's not up to you to direct that, but to help them to get to where they feel God has called them to rise."

This is the reason why his model of accompaniment always includes a spiritual

dimension. Scott is interested in knowing his protégés' spiritual conditions. He says, *"...*

and then their spiritual life. So I am asking: how they are praying? How [are] they

walk[ing] with Jesus? How is that going? [And] where do they need to repent?" With

regard to the spiritual dimension, Scott mentioned the important role of repentance three

times during the interview.

> "I will challenge the superficiality of their answers if they happen to be like, 'how are you doing?' 'I'm doing fine.' 'How's your walk with Jesus?,' 'Good.' You know, I don't ask yes-or-no questions but [I ask them to] describe to me a place you need to repent. They say 'well, I don't need to repent.' That's what the big difference with Gospel coaching is: you can repent."

Finally, the spiritual dimension is not only important for the protégé but also for

the life of the coach. He must desire to accompany his protégé in his walk with God as

well as to pray for him in particular.

"But I am also asking them 'how can I pray for you?' Because, sometimes, the way they answer that will be like: 'what's one thing I can pray for you, pray about with you?' I'll say [to them] (because I am not [a] priest). But I [ask] what [I can] pray with [them] about. . . . And usually, it's the most important thing on their mind and heart."

<center>Synthesis</center>

The next step, in this section, involves dealing with the qualitative research. Now that the interviews have been analyzed, a synthesis is presented in order to better understand how experienced pastor-coaches can be accompanied. Merriam and Merriam[29] propose exhibiting all the pertinent subjects. It should be noted that the writer does not wish to disrespect the participants by referring to them by their last names in what follows; this has been done simply in order to facilitate reading. Furthermore, as has been highlighted several times, the terms *coach* and *mentor* are interchangeable and are often used together, depending on the context. Likewise, in some contexts, the term *protégé* is used to refer to a pastor-coach who is being coached.

Influences of the Training

The analysis of the interviews highlights the extent to which the participants' training (for those who received training in coaching before becoming actual coaches) influenced several areas of their perception and application of coaching principles – whether in their definition of 'coaching'/'mentoring' itself, their passion for coaching, or their desire to reproduce themselves by training other coaches/mentors. Of the eight people interviewed, five come from an Evangelical Baptist background, and were trained or initiated into coaching by Gilles Lapierre through the SEMBEQ[30] seminary. It is not surprising to find many similarities in their definitions of coaching and in their answers in the interviews.

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[29] Merriam and Merriam, *Qualitative Research and Case Study Applications in Education*, 1998.
[30] "SEMBEQ - Actscueil."

Definition of Coaching

The analyses of the interviews provided evidence for what the survey of literature revealed: namely, that there is no consensus on the definition of 'coaching.' Some gave the same definition for 'coaching' that they gave for 'mentoring.' The majority of coaches interviewed defined 'coaching'/'mentoring' in accordance with the model that they learned. Likewise, five of the participants defined themselves as 'intuitive coaches;' that is to say, since the beginning of their ministries, they have been coaching without any formal training or any precise plan of action.

First of all, among those who defined 'coaching'/'mentoring' as accompaniment, their understanding of accompaniment seemed to differ. Bergeron and Thomas are in agreement in regarding mentoring as a form of accompaniment in which the mentor "*suggests his thoughts, pieces of literature, an exchange of ideas, and education that promotes the personal growth of the mentored*" (Bergeron), or "*a mentor [is someone who] pours [out] information, wisdom, experience, [and] ideas [on] someone*" (Thomas). Farley also defined coaching in terms of accompaniment when he stated that coaching is "*[the] art of accompanying a person.*" Similarly, Giguère described a coach as "*someone who takes time with you, who evaluates your situation and brings you to establish a plan of action and is someone in whom you have enough confidence in their counsel to follow the steps.*" Mathieu defined coaching as an intentional relationship between a person of experience and another person of lesser experience, who has the desire to grow in order to achieve certain personal or professional objectives.

Secondly, the majority of the interviewees affirmed that mentoring is more directional than coaching. Bergeron clearly stated, *"Mentoring is far more directional."* Farley, who defined himself as a non-directional coach, made the following statement

about his style of coaching: "*I feel that one of the qualities [of my coaching] is [that I am] not directive, but rather help the person to go through a period of reflection in order to arrive at a good decision.*" The mentor would be more prone to give direction, to provide a training plan along with steps to follow. A coach, on the other hand, is more prone to tag along behind the protégé, as Thomas emphasized: "*And if they want to go a different direction, it's not up to [the coach] to direct that.*" Thomas also recognized that one of his greatest weaknesses is his tendency to be too directional, for in coaching, it's the protégé who gives the direction. In the same way, Kerr admitted the following concerning the subject of coaching: "*When I read the coaching literature, it always talk[ed] about encouragement and all that; but, no, you don't try to direct them. You don't give them teaching.*"

Thirdly, several of the people interviewed agreed on the importance of sharing their lives with their protégés, whether in coaching or mentoring. Gagné commented on this subject: "*Yes, in general, I am very transparent, very vulnerable. When Julie is there, it's the same: we speak very candidly about our life as a couple.*" Likewise, Giguère described one of his qualities as having no limits when it comes to sharing about his life: "*Seeing as I practice a very close [form of] coaching, for me, it's important; there is really no subject that I can't speak about with my protégés.*" Kerr believes that it is necessary for the mentor to share his life with his protégés: "*First of all, I spend time sharing my life because I feel like they need examples of what the truth looks like. Not only success but failures, and I've got lots of failures to give them. I also will even confess sin to them.*" Lapierre affirmed the same thing concerning the subject of openness about his life when he said: "*if you are not open, you cannot expect your protégé to be so. If you look like Mr. Perfect, you're not inspiring anybody. Besides, you're not [perfect].*

Your protégé is not an idiot; he's going to figure it out." Mathieu was no exception on this subject. He clearly stated: "*I am quite transparent, but especially when I'm trying to show [my protégé] that I understand what he's [experiencing] and when I feel that sharing my life experiences and opening up to him will give credibility to my counseling.*" Thomas also said that he believes openness is important, although the coach must be careful when sharing about his life, so as to not draw attention to himself but rather towards the protégé: "*That is, we're going to engage in community. I trust you, I love you, and I allow you to see [into] my life; but I'm going to remain professional enough because the focus is on you, not on me. And so, I'm going to want to relate to you, but I'm not going to tell you everything unless it's helpful… to the point that it's helpful.*" Lastly, Bergeron mentioned that he believes a coach should never involve his personal life in the coaching process, though it may be more appropriate to do so in mentoring.

Fourthly, the object of accompaniment tended to be similar for most of the participants, depending on their perception of coaching or mentoring. For instance, Gagné defined 'coaching' as "*the art of impacting, of directing, and of influencing*" in order to direct the "*protégé toward the will and direction of God.*" Similarly, Bergeron saw himself as a mentor who helps his protégés "*to look within and to discover the man or woman whom they desire to become and eventually, by the grace of God, to help them to see this person taking place in them.*" He also mentioned that his ultimate goal in coaching is "*the development of the person to understand their mission and to fully realize their destiny prepared [for them] by God.*" Thomas expressed the same desire when he said: "*well, you know, I say coaching in its very definition is transporting an individual from one point to another. And so, you are helping to carry them where they feel like God has called them to go to.*" Mathieu seemed to have a similar objective for

his protégés: "*I would like to learn to have better spiritual discernment, to see where my protégé is unbelieving and where he is resisting God. I want to help [him] to see this and to grow spiritually and personally, not just in his competencies.*" Farley said that his ultimate desire, when working with a Christian protégé, is for him to become more Christ-like. He highlights this while speaking about the qualities of a protégé: "*Therefore, the [purpose] of accompanying someone [is] to [help them] be more and more transformed into the image of Christ.*" Giguère also noted that he firmly believes in the importance of God's direction, whether for his own life or for that of his protégé. His desire for his protégé is "*to know if the protégé knows himself well, and if he is aligned with what God and others and [...] I see in his life, the potential for him to go where he desires to go.*" Likewise, Kerr made the following comment on this subject: "*I'm investing in someone long term with my life and with my teaching, to kind of develop them to the maximum level they can get to- spiritually and in other ways.*"

Finally, the last common element that the majority of the interviewers communicated with regard to their conception of coaching/mentoring concerns the holistic dimension of accompaniment. While they are accompanying their protégés, the objectives that they establish can have implications for every facet of the protégé's life. Farley does not concentrate on performance or work competency alone; rather, he also includes his personal life in the accompaniment process. Even when Farley was coaching in the secular world, it occurred to him that the protégé's professional life overflowed into his or her personal life. Gagné also said that he accompanies his protégés in a holistic fashion, dealing with all three aspects of their lives. First of all, there is the personal dimension; this includes their personal and family life, as Gagné notes: "*It's a time when I listen a lot. I try to evaluate the situation. I ask pertinent questions and [get them to]*

think. It's more [about] personal life." Then, there is the domain of ministry and the role

of servant-hood in the life of the protégé. It is on the development of this role that Gagné

spends the most time. The third dimension – that of further education or training – is

where he follows alongside his protégé in their academic program. Just like Gagné,

Giguère does not limit his coaching to professional objectives; rather, he said that he tries

to see his protégés in more of a global context:

> "Trying to see a more general sense, not just the task at hand or the objective to achieve but, sometimes, to travel off the beaten path into the surrounding relationships, family and spousal, of the protégé or to go investigate moral challenges, thus to look deeper than just what we want to attain or what we are currently doing."

Likewise, Lapierre emphasized that the relational parameters are determined by the

protégé, but, most of the time, personal topics come up later on in the accompaniment

process:

> "I always say that I will not overstep the side of the sandbox that I was given in coaching. If they don't want to discuss their married life or personal life, I will not enter into that space; I will stay in the space I was given. Most of the time, it ends up by spilling over; but when we begin, we must respect the space in the sandbox that we were given."

Mathieu utilizes the concept of the "three Cs"[31]: "*I evaluate the areas of his*

character, of his competencies, and his knowledge by establishing a goal set from the

beginning in these three areas[…] I have also added some personal questions further tied

to spiritual motives." The model of accompaniment that Kerr uses is similar to the one he

received when he was young, which as he notes, is a holistic model: "*[My coach] helped*

me primarily with my inner life, for preparation for marriage, preparation for parenting;

but he helped me an awful lot with my view of the ministry, my view of preaching, my

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[31] In French, the three words start with the letter C: Caractère, Compétence et Connaissance.

whole kind of paradigm of looking at church life." Finally, Thomas said that he seeks to cover three specific areas in the life of his protégés: *"I look at their personal lives, which includes their marriage, health, family, finances, even personal things like their sexual lives, […], and then, their spiritual life.*"

Once again, it is necessary to highlight that the etymology of the word 'coaching' is secondary to the expectations that are defined between the coach and the protégé before engaging in a coaching/mentoring relationship. The coach, or mentor, and the protégé must agree on the kind of accompaniment that they desire to engage in, what the objectives are, and the aspects of life they want to cover.

Passion and Conviction

The kind of training that the coach has received will also greatly influence several areas of his life, beginning with his passion and conviction for coaching or mentoring. All of the people interviewed, for the most part, had positive experiences as protégés. Thus, they were all convinced of the indispensable role of coaching in life and growth. Bergeron commented that he has become so convinced of the necessity of coaching that he does not hesitate to invest money in receiving training from John Maxwell through Arrow Ministry. To this day, he continues to give his time and money in order to be trained.

Farley, who was also deeply influenced by his first coaching experience, has become a coaching coordinator in his seminary and, to this day, remains actively involved in peer-coaching. While speaking about two coaching experiences in particular, he used the phrases, "*great impact*" and "*inspirational.*" Giguère also used revealing expressions to describe his previous coaching experiences, including: "*super,*" "*always*

good," "very profitable," and again, *"I find this so fascinating."* Four times, he even

mentioned that coaching has become a "*second nature*" to him. Kerr so appreciated his

training experience with Pastor Burchett that he was prepared to make all of the sacrifices

necessary to be mentored. Now, he follows the same model with his protégés. Lapierre

said of his former mentor that, *"I learned, and he inspired me."* Mathieu also stressed on

two occasions that his experience as a protégé, which lasted more than fifteen years, was

"positive." Finally, Thomas was no different when describing his four-year coaching

experience: "*I was energized. I would walk away from all those conversations fully

energized. I felt [as though I had been] served well.*"

The Desire to Train Other Coaches

The last point of commonality among those interviewed that reunites them in their

view of coaching, or mentoring, is their desire to produce other coaches, or mentors. First

of all, they all recognize that it is easier to coach someone who is also a coach than

someone who is not. In particular, Bergeron said he believes that when the protégé is a

coach, the progress is far more efficient, because the protégé knows exactly where his

coach is directing him. As a result, they are able to save time. Gagné also mentioned that

he intentionally seeks out people who are coaches, or who desire to multiply themselves,

even if it takes more effort:

> "But I would say that, today, a quality that I further seek is [the protégé's] ability
> to reproduce [himself] because you can go months and years with a protégé who
> does not reproduce himself, he does not delegate; and then, I finally realize that I
> am just adding on new protégés however they are not multiplying themselves."

Gagné said that he is willing to invest time and energy in protégés who are

prepared to invest in others. If this desire seems to be absent, however, his interest and

time will be seriously diminished. Gagné also noted that he sees a big difference between coaching a coach and coaching a protégé. Though he is learning to coach other coaches, he perceives the responsibility to be far greater: "*For sure, the task of coaching a coach is huge, much greater [than coaching someone who is not a coach]. Therefore, the setting from the beginning is far weightier; there is a lot more responsibility.*" Giguère also found that the relationship is different when one coaches a fellow coach. Most notably, the influence is more indirect, but at the same time, it is far less demanding. Giguère appreciates the fact that he is reproducing himself in his coaching, since he has never experienced this before: "*It is different because you do not have a direct influence, but an influence that is more distant but at the same time, [. . .] far less demanding…*" Lapierre shared that he has experienced more resistance from people who are not coaches than from other coaches. "*However, coaching a guy who himself does not coach is more difficult, because he does not understand the role that I have in relation to him. I find them often far more resistant at seeking and receiving counsel.*" Likewise, according to Mathieu, it is easier to coach a coach than a protégé. He noted that the goals and the motivations are different, but the means are the similar: "*Thus, it is certain that there is a difference, and I am far less motivated to coach someone who is not a coach.*" Thomas also said that he believes it is simpler to coach a coach than to coach a protégé, because the coach knows the benefits and the "why" of the relationship. In addition, coaches generally have more experience; they know themselves better and are more secure about their self-image. Protégés without coaching experience, on the other hand, tend to be self-defensive and seek to impress others instead of focusing on overcoming their weaknesses.

Not only are there several advantages to coaching fellow coaches, but the profound desire of each of these coaches, or mentors, is to train others to be coaches,

since they are so convinced of the benefits of coaching. For example, the majority of

people coached by each of these coaches are people who, in turn, have become coaches,

or mentors, themselves; they desire to invest in other coaches mentors. Farley mentioned

that he accepted the responsibility of coaching in his seminary for this reason. Similarly,

for Giguère, there is no greater joy than to see his protégé become a coach. One of the

things that he appreciates the most, at this stage in his life, is seeing one of his protégés

follow in his steps and become a coach himself. He finds this "*really excellent*" to invest

in the life of someone for years and to be able to see them begin to bear fruit. Kerr will

decide to invest in a person principally because he wants to reproduce himself in another.

Finally, Mathieu said that he believes his main responsibility, as a coach, is to duplicate

himself in another people, who will, in turn, reproduce themselves – even though none of

his protégés have become coaches yet. He desires to propagate a culture of coaching in

which each protégé will be convicted to reproduce themselves in another person.

Matthieu's conclusion on this subject is convincing: "*Therefore, there is certainly a

difference, and I am rather far less motivated to coach someone who is not a coach*."

The Indispensable Qualities of a Protégé

During the interviews, each interviewee was invited to share the qualities that they

sought in a protégé. According to the Seven-Eyed Model, it is common to find

similarities between the protégé/coach relationship and the coach/coach-trainer

relationship, as Hawkins highlights:

> "In Mode 5 we explored how the relationship between the supervisee and their
> client can invade and be mirrored in the supervisory relationship. In this mode we

focus on how that relationship can enter into the internal experience of the supervisor and how to use that."[32]

Therefore, it is important to indicate that these qualities are equally necessary for the protégé and the coaches who are coached by a coach-trainer.

Within the Seven-Eyed Model[33], we find similarities between the first, fourth, and sixth modes. Therefore, the challenges of the coaches with their protégés sometimes resemble the challenges of the coach-trainer with the coach. Also, a coach has a tendency to desire the same type of coaching that they themselves offered to their protégés. It is not without reason that several questions in the interview were concerning the coach/protégé relationship. Thus, we can attribute the same qualities of an ideal protégé to an ideal coach who is being accompanied by a coach-trainer. In particular, the interviews brought out twelve desirable qualities of a protégé, which could also be found in a coach who is being accompanied by a coach-trainer.

Teachability

The quality that each of the participants mentioned is that of being teachable. Bergeron used the expression "*a teachable heart.*" Farley even went so far as to say that teachability "*is the most sought out quality.*" Thomas also spoke to the importance of this quality when he said, "*teachability and coachability are primary.*" He described the ideal protégé as someone who is "*eager to learn and someone who really wants to explore new areas of their life. I mean, that's really the bottom line […] He's got to be very eager. They want to have some transformation in their life.*" For Bergeron, that is the "*bottom*

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[32] Peter Hawkins et al., *Supervision in the Helping Professions* (Maidenhead, Berkshire, England: Open University Press, 2012), Kindle location 2733.
[33] See Figure 2 on page

line;" he even goes as far as to say: *"If a person just wants to talk about a few things, I don't want to coach them. I've done that before and I've quit."* Similarly, Giguère said that he believes "*[teachability] is the foundation. If this quality is not present, you cannot go forward with a protégé who does not desire to listen and does not want to receive guidance.*" Farley commented that to be teachable is to produce the desire to learn, to observe, to respond, and to act. Teachability means that a person has the humility necessary to work alongside another. Lapierre also noted that he associates humility with being teachable. For him, it is the most important quality; if a protégé lacks a teachable spirit, it is imposable to work with him. He emphasizes this point in the following statement: "*Working with a guy who is not teachable is impossible, because whatever you tell him, it will not be received.*" Besides humility and teachability, Mathieu added that a protégé should have a servant's heart. Kerr emphasized that to be teachable is important, but he added to this requirement that he seeks an "initiative" spirit; he looks for those who go above and beyond what is asked of them. Kerr also said that he believes a protégé needs to inspire and influence others. If no one is following them, then they are not leaders.

Engagement/Participation

Bergeron desires to invest solely in protégés who are already actively serving others because he does not want to invest in those who desire exclusively to be accompanied but not accompany others. Likewise, Mathieu searches for people who are already serving the church. Lastly, Gagné said that he believes the protégé must be ready to participate, to put in the effort and time necessary for their development.

Organization

Gagné includes the quality of organization. He looks for protégés who are ready and willing to become organized.

> "[. . .] someone who is ready also to get to know how to be organized because I believe that coaches have very busy agendas, which require a lot of organization. This has been an obstacle and a pet peeve in coaching: guys who are not organized or who don't get organized."

Integrity

Farley places equal emphasis on the quality of integrity. Integrity creates an honest foundation on which honest discussion, which is rooted in truth and not appearance, can take place. Gagné adds to the quality of *"be[ing] ready to be accountable and vulnerable – that is to say, to yield to speaking about real things."* He also adds to this quality that of being *"faithful and punctual."*

Responsibility

Farley noted yet another quality for a protégé to possess: namely, responsibility. *"It's important that the person does what he says he will do, that he be consistent."*

Availability

Farley also noted that he believes a protégé should be *"available,"* which includes being willing to put the time and effort necessary into the different stages of training. This last quality is crucial because we live in an era where we are continually solicited, and it is easy to allow ourselves to become distracted from our responsibilities. From his perspective, Lapierre thinks that a protégé who does not make himself available communicates a lack of interest in the coaching relationship.

Knowledge of Oneself

Giguère mentioned that he considers knowing God's will for his life to be one of the essential qualities of a protégé. He is more inclined to invest in a protégé who knows exactly how God has equipped him, whether he is a pastor or a church planter. In the same way, Bergeron said that he desires to have protégés who are able to engage in introspection in order to shed light on their "dark side": that is, the things that serve as obstacles to their development. Giguère elaborated on the quality of knowing oneself when he said that people who know the protégé well must agree with his self-evaluation.

Relatability

Giguère, Kerr, and Mathieu agreed that both leadership and relational skills are essential qualities of a protégé. For Kerr and Mathieu, this is so crucial that they will disqualify a protégé if they discern an absence of these qualities.

Motivation

On three occasions, Lapierre emphasized that one of the qualities that he seeks in a protégé is the motivation to make the necessary sacrifices to produce changes in his life. Bergeron and Lapierre also said that they seek protégés who are very motivated and ready to invest all of the effort needed to put the plan of action into practice.

Rationality

Lapierre added to these qualities that of being *"rational,"* because those who are highly emotional can hinder the coaching process. "*It's difficult to evaluate a situation,*

and it is difficult for this kind of candidate to be self-analytical in a situation because he

evaluates everything on a very emotional level, and it is [a] biased [analysis]."

Respectfulness

Giguère and Mathieu insisted that another necessary quality of a protégé is honor:

that is, displaying a certain reverence or admiration towards the coach. Mathieu described

this characteristic as that of giving the coach *"the right to speak over his [the protégé's]*

life." Likewise, Giguère defined it as a demonstration of confidence towards the coach:

> "I think that it touches on confidence, but even then, there is a different level of
> confidence. The person might have a certain amount of confidence, but it takes a
> great deal of confidence, a lot of confidence. It also takes admiration, the desire to
> resemble [the coach]; and there needs to be at least one area in which they desire
> to be like them. If there isn't, then forget about it."

Spiritual

Finally, according to Kerr, the spiritual dimension is an absolutely necessary

requirement for mentoring someone. The protégé must arduously desire spiritual things;

he must "*be hungry for God.*"

The Indispensable Qualities of a Coach-Trainer

Once again, there are many similarities between the desirable qualities of a coach

and those of a coach-trainer. The way in which the participants defined 'coaching' often

reflected the type of coaching that they themselves would like to receive from a coach-

trainer. Lapierre said of one desirable quality of a coach-trainer: "*Maybe, because I'm*

like that, [that is why] I seek this [trait] in others also." Giguère stressed the same

tendency in his answers to the question "If you were to choose a coach now, what would they look like?" This was his response:

> "I find it difficult to respond to this question. The reason being that by answering this question, as a protégé, we become selective about the type of coach we desire. This is good and this must be done, but even when we choose a coach, we must leave God some room to work in getting someone that we may not exactly believe is good for us. It is in this way that we will be most often challenged to grow."

Not only should the coach be aware of his own preferences, but according to the Seven-Eyed Model, the coach-trainer[34] must also face his own emotions, reactions, and experiences when working with a coach so as to prevent them from interfering with the accompaniment process. [35] Hawkins made reference to this:

> "Supervisors must know their own process fairly well. I must know when I am normally tired, bored, fidgety, fearful, sexually aroused, tensing my stomach, etc., in order to ascertain that this eruption is not entirely my own inner process bubbling away, but is a received import."[36]

If the coach-trainer is not aware of, or does not watch out for, what he calls *"the fantasy relationship,"* his judgment will be impaired along with his ability to supervise.

What should a coach-trainer look like, according to the participants? To answer this question, a comparison was drawn between the qualities and the challenges of the coaches interviewed, and what they sought in a coach-trainer.

Before considering these qualities, it is necessary to mention that three of the coaches interviewed highlighted that the model coach-trainer could vary depending on their current stage of life and what their needs are. For example, Gagné mentioned that his needs are so diverse that it is highly unlikely that just one coach would be able to meet all of them. Furthermore, Giguère said that he believes his needs have changed over

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[34] According to the Seven-Eyed Model, the title of this location is "supervisor".
[35] According to the Seven-Eyed Model, the title of this location is "supervised".
[36] Kindle location 2740.

the course of his life. If the first coach in his life responded well to his needs at the time, it would take a very different coach to meet his present needs. Kerr also recognized that he has a diverse set of needs, including a need for a spiritual mentor, a mentor for his theological questions, and finally someone to help him along with his sermons.

The interviewees highlighted seventeen qualities to be desired in a coach-trainer. It is to these qualities that we now turn.

Compassion/Lovingness

Three of the interviewees said that they believe a coach-trainer must be a loving person. For Gagné, the image of a loving father is important. He finds that, in his relationship with his trainer-coach, there needs to be a sense of security. The relationship must be one in which he can experience love and encouragement. In the same way, Mathieu described the coach-trainer as someone who is able "*to encourage me, love me, counsel me, and challenge me along with searching me out, confronting me, and accompanying me in my growth.*" Lapierre also highlighted the need for a coach-trainer to be compassionate. Thomas added a parallel dimension to that of love when he mentioned that a coach-trainer needs to be concerned with the wellbeing of the person he is accompanying. Gagné sees this as an indispensable quality in his own coaching, and he states this about the way his protégés feel towards him: "*[They] feel like they are priority, they feel loved in the sense that I am very faithful, very punctual, and very present in my coaching.*" This characteristic of love can include friendship, as Kerr suggested, for during his mentoring consultations he developed many friendships.

Spiritual Character

Gagné regards an ideal coach as someone who maintains a balanced focus on professional accomplishments and the development of spiritual character. He also noted that he tends to be performance-orientated, which can discourage his protégés, who maybe have fewer accomplishments and may still be developing their spiritual characters as well.

A Precise Plan of Action

Gagné said that he believes his coaching plan is clear and systematic, and this is a quality that his protégé's appreciate. "*The fact that I am systematic and that I have a plan, and we are moving for forward leads the protégé to say, 'we are here and we are going there.' It's clear, and we have a destination in mind, it's not foggy; we have clear, definite objectives.*" Lapierre even believes that his "Cartesian" mindset (he mentioned this three times) is an advantage in coaching; it compels him to stay focused on the objectives and the tasks at hand. On the other hand, Kerr noted that his mentoring plan with his protégés is not always clear, especially with certain personalities. Since the development of his plan is inspired from the oriental culture, he recognizes the difficulty for Caucasians to adjust.

> "I like the way that it actually fits into the way life works. It's not blocked. But, having said that, it is harder to transfer and so, I feel like the weakness of my system is that it isn't lesson 1, lesson 2, lesson 3, lesson 4, lesson 5, and lesson 6. And because it's not a curriculum, a CLEAR curriculum – there is a curriculum but the way I do it is not… It's a clear curriculum but it's not a clear process."

Courage

Three of the interviewees highlighted the importance of being courageous in speaking the truth. Mathieu said that he believes a coach-trainer must be courageous in order to speak truth and confront the one he is supervising. He went on to say that he would like for his coach-trainer to be straightforward with him, which would encourage him to face his weaknesses, and also to accompany him so he can make progress in this area. Farley also noted that he recognizes the importance of speaking the truth to his protégé and admits that this is one of the areas that he has been having the most progress in the last few years. Gagné shared that he struggles with the same conflict of proclaiming the truth without fearing man: "*God shows me things concerning my relationship with my protégé about daring to address, to speak, and to deal with things. Thus, I'm a little concerned with offending, especially dominant, strong-willed characters.*"

Credibility

For Farley, the credibility of a coach-trainer is crucial. His life should be a testament to his values and experiences as a model to follow; otherwise, he will not be worthy of following in his protégé's eyes. Lapierre stressed the same quality when he said that a coach-trainer ought to be "*inspiring.*" Similarly, Bergeron commented that he feels that one of his qualities is being a passionate coach who conveys a certain energy and courage to his protégés, helping them to dig and find solutions. Concerning respect, or credibility, Giguère said that he seeks admiration from his protégés. He also noted that he finds himself desiring respect in his relationship towards his coach-trainer; if these sentiments are not exhibited towards the coach, he will lack credibility in Giguère's eyes.

Thomas seems to agree that the coach needs to have confidence and believe in the coach-trainer's ability to take care of him, when he described the coach as "*somebody who is trusted so that whatever I share with him isn't going to be misused, mishandled, [or] misapplied ... But will instead be for my good*." This is the kind of testimony that Gagné received from his protégés. They consider him to have been an inspiration in many areas of their lives:

> "People are often inspired also. To inspire them in their ministry, in what they are doing in their personal lives; it's one of my strengths to be able to inspire my coaches or my protégés to persevere in their walk; and finally, I would say that dimensions of my family life may come out."

Curiosity

Bergeron said that he desires to find a coach-trainer who is curious, for curiosity favors the kind of thinking that will push the coach to surpass his limitations. With this same perspective, Lapierre mentioned that he wishes to have a coach-trainer who challenges his way of thinking and who will suggest "*alternative ways of reasoning that are in line with the Gospel, along with sound professional direction.*"

Discernment

Gagné noted that he views discernment as one of his coaching qualities – an asset which also promotes his coaching. He has the ability to evaluate the potential of certain candidates who have, at times, felt disqualified by others: "*The greatest quality is to [be able to] look ahead [and see] potential [outcomes]; what God can do through this person with their abilities, their strengths, and even the context of ministry – I see it.*" Mathieu said that he recognizes that he now has enough discernment to discover the true needs of his protégés and maintain the objectives that he set out for himself.

"I go down misleading trails less often. I listen just for the sake of listening, or work out things for the sake of working things out, but I believe that I have improved at being more intentional and more directional in my coaching. I have a better grasp on the real issues."

Good Listener

Mathieu believes that it is imperative to have a coach-trainer who is a skilled listener in order to discern what the real issues and needs are. Listening is so essential that Bergeron admits that it is one of the areas in which he has put the most effort and has had the most progress: *"[...] as much as my strength was in finding solutions, as much as I quickly came to understand that the more actively I listened, the more efficient I became.*" Farley also highlighted that listening is one of his strengths: "*I think that I have a certain ability to listen well; I'm not the one who is always talking. I also think that I am perceptive; there are things that I detect and that are [later] confirmed; [I have] discernment about what is going on.*" Lapierre also stated that he recognizes how important it is for a coach to listen:

"I listen, but not long enough sometimes. In fact, I listen to analyze and to understand the problem, but I would say I need to take further steps to truly take care of the person; […not] to delve too quickly into giving counsel before having fully listened. […] I realize that you need to listen also in order to understand the person, therefore there is an element [in my coaching] that is missing."

According to him, listening is crucial for understanding and helping the protégé. Mathieu also emphasized the extent to which listening is crucial to his coaching, because it makes his protégés feel understood, which in turn helps them to engage in deeper reflection. He describes this listening as *"intelligent listening"* and as *"empathetic and reflective."*

To Consider Oneself as Equal to the Coach

At his current stage of development, Farley said that he seeks to have someone with whom he can feel equal to and with whom he can discuss a variety of subjects or situations. He describes, "*It is more like two equals [addressing each other on the same level], but not in every domain.*" He sees the coaching relationship as going in both directions: that is to say, both can benefit from the support of the other.

Experimental

Lapierre said that a coach-trainer needs to be experimental – more than he has a tendency to be, as he explains: "*I think that the first thing is to have someone who is a bit more experimental than I am; [someone] who has something to teach me.*" Mathieu also desires that the coach-trainer be skilled at helping him with "*challenges within the ministry or frustrations, important decisions, occasions, etc.*" and that he also have experience in the areas where Mathieu is prepared to grow, such as leadership or church-planting. Thomas mentioned that he believes it is indispensable for the coach-trainer to have experience in the area in which he is supervising someone. Giguère, having had ample training, also believes that it is indispensable for the coach-trainer to be a man of experience – in particular, one who has led a "*healthy church and mission.*"

Humility

Gagné claims that humility is a necessary quality for a coach and that he must work on this character trait in his life. It is for this reason that he readily admits his limitations to his protégés and does not hesitate to recommend another coach if he feels he cannot help:

"I think that, if I can add a few practical elements and some heart-to-heart and tell them, confess to the protégé [. . .]: 'Look. Here, this is not my strength. I'll hook you up with someone who can help you far more than I can,' in the last four to five years, it's been more [so] part of what I do."

In the same way, Kerr adds that a mentor needs to have the humility necessary to recognize that he cannot be gifted in every area. Giguère mentioned, on three occasions, that he needs to watch out lest pride take root in his life: "*This is what I received in coaching that has helped me to really overcome pride. I am a very proud man.*"

Able to Self-Evaluate/Critique

Giguère also noted that one of the essential qualities for a coach to possess is the ability to reflect on his competencies. A coach must be aware of his strengths and weaknesses because sometimes, as Giguère mentions, the coach's relationship with the protégé can be difficult due to the former's limitations. "*It's like with couple[s]; it's never 100% and 0%, and it's never 50/50 either, they each have responsibility in particular areas.*" Being aware of his own shortcomings, Lapierre also believes that it is important for the coach to seek feedback from his protégés. He said, "*Sometimes I ask questions in order to receive feedback on my interventions.*"

The Ability to Ask Pointed Questions

Lapierre affirms that a good coach-trainer must be able to ask "*pointed questions, as much about my attitudes as the way that I perceive things.*" Following this line of thinking, Gagné said that he would also like to have a coach-trainer who can help him ponder different subjects without necessarily giving him the answers, one who can help him reflect on things by asking him good questions so that he might become aware of his

own needs. Giguère agrees with this view when he states: "*I also like to reflect with the protégé, ask him a lot of questions, getting him to ponder; and I like to do this along with him, which can sometimes become a weakness because it does happen that I sometimes do it for him instead of letting him do it.*" Lapierre describes this quality as *"the ability to be analytical."* Gagné recognizes that he needs to develop a skill for questioning in order to delve deeper into matters. Because he is a visionary and a man of action, Gagné said that he lacks depth when working with his protégés. He recognizes a difference in his ability to search into the deeper matters of his protégés' lives compared to what he experienced with his long-term coach.

Openness

Giguère observed that the candidness of a coach on every subject is a necessary quality for accompanying a protégé. This permits the protégé to be able to discuss any subject, even matters that are sometimes not on the agenda:

> "Concerning my strengths, I have received certain things, for example, not having any taboos. We can discuss anything, to see the bigger picture and not just the task at hand, or the immediate objectives, to go outside the beaten trail into the area of surrounding relationships, family relationships, spousal relationships of the protégé, or to enter into moral challenges; that is to say, to see further than just what we want to immediately attain or what we are presently doing."

Lapierre also mentioned that he considers openness to be important since he sees himself as a model for the protégé. If he is not open, he cannot expect his protégé to be open and transparent about his own life, as he acknowledges: "*If you are not open, you cannot ask of your protégé to be so. […] If you are closed, your protégé will eventually also figure it out. What really motivates a protégé is to realize that his coach makes*

mistakes and also has his struggles." Lapierre believes that this candidness about his life

and about what he has learned is one of the best ways for him to help his protégés.

To Respect Priorities in Life

According to Gagné, a coach needs to keep his priorities in order, whether in his

relationship with God or in his restoration time (down time), so as not to lose his passion

or hit the "glass-ceiling" in his professional life.

Responsibility

Bergeron believes that a coach-trainer must be able to assign responsibility to the

coach that he is supervising in order to render him accountable for his decisions.

> "You must not accept excuses. When we accept excuses from people, in English, we say 'we patronize people;' […] we come to enforce the notion that it is true… 'Poor little person, it's true that you can't get over that [problem], and that is why you are stuck where you are.' You must not accept excuses."

Bergeron knows what he is talking about, because he learned the hard way not to take

responsibility for his protégés shortcomings. Through experience, he came to realize the

importance of letting his protégés take responsibility and find solutions to their own

problems. Similarly, Gagné said that he desires a supervisor who is able to remind him of

his priorities and, by looking at his agenda, see if he has lives up to his priorities.

Balanced When Being Directive with his Protégé

Thomas believes that a good coach must not be overly directive. Because of his

experience, he can swiftly discern the real needs of his protégés but remain respectful by

allowing him time to process instructions or discover the proper course of action for

himself.

"I can see where they need to go, even though they can't see where they need to go. And so, you kind of turn their shoulders, if you will, metaphorically. You turn their shoulders to see the direction where they need to go, and that's not good coaching; that's [being] more of a director than a coach. So, I get impatient at times with … not impatient with them, but I get impatient with the time that's necessary to pour into a person…"

By contrast, Mathieu said that he practices a more directional style of coaching.

He sees the absence of direction as a weakness.

"Concerning my weaknesses, sometimes I am not directional enough, not firm enough with the guys. It will take me more time to question, to be sure of the relationship, before being too firm; but I am, at times, too quick to give solutions, and I don't take the time to probe or work on the spiritual motivations; I go too abruptly into the behavioral changes and actions that need to occur. It's a little paradoxical."

Obstacles to the Coach's Development

Why would a mentor, or coach, cease to develop and stop looking for a coaching or mentoring relationship? As was highlighted in the present chapter, the majority of coaches and mentors interviewed had a positive experience with coaching before becoming coaches themselves. Thus, there is a correlation between past coaching experiences, the present coaching practice, and the desire to continue being coached in the future. The majority of the people interviewed are engaged in continuing development; therefore, each of these interviewees believes that there are certain reasons that a coach may cease to develop. For example, Bergeron noted that he thinks a leader who ceases to develop is living contrary to the identity of a coach. In response to the question, "Describe the reasons why a coach would abstain from personal and professional growth," he said the following:

"[…] It's impossible because the basic criteria for being a good coach, before even speaking of questions, is to be curious. […] Therefore, if you are curious, you will always desire to learn, even if you are old. On the contrary, I think that the older you get, the more you realize you don't know very much."

Furthermore, Bergeron said that he believes that coaching younger people is an excellent way of further one's development. He refers to this as *"mutual benefit."* This kind of relationship gives the coach new perspectives and a freshness that stimulates his desire to continue learning.

Farley gave another reason that a coach may stop developing: namely, his failure to develop may be the result of his current stage in life. Sometimes, there are periods of sickness, family issues, or a diminishment of energy that comes with age that can all limit the process of development. Farley also raised another point, which is that a loss of credibility may result in a lack of development:

> "I also think of the case of losing credibility; if someone is a pastor of a church and he is coaching someone but there happens to be a conflict within the church that is not being resolved and he is forced to resign. I think that he would lose credibility. He would need to take a moment to self-evaluate and to mourn this situation; taking lessons from what has happened in order to be a better coach for someone else in the future. Thus […he would suffer] the loss of credibility in his domain."

Gagné brought up another potential reason that a coach might neglect to further his development. That is, he could be over-loaded in his work or could have simply lost his passion for coaching. *"This applies to my case – being over loaded with work and the loss of 'saltiness;' you taste like nothing [even though] you're doing lots of things. Second is the loss of your vision, passion. This is so clear to me; it all comes back to this."* Gagné includes not taking the time for retreats in which to recharge one's spiritual battery with God and through fellowship.

> "[. . .] retreat encounters with other leaders, other coaches, really bring us to further pursue our dreams, desires, and passions; to train other workers, to see God's work being accomplished. I don't have the 'how,' but more the 'what' or 'why.' It's to set ourselves apart with other guys, personally or collectively, and really seek the face of God, to deeply recharge ourselves within our souls."

Gagné included another potential reason for the lack of growth: unbalanced priorities. When a coach does not respect his main priorities, it sets all the other priorities off-course; in particular, it inhibits self-development.

Giguère said that he believes one of the principle reasons for the lack of personal growth in a coach is that he is not being coached himself or that he is not accountable to someone. He also believes that a coach who thinks he doesn't need any more training can also find himself in this condition.

> "If I no longer wanted it, or if I thought that I no longer needed it, I know that I would cease to grow personally and professionally; because I know that, left to myself, I would remain in my comfort zone and I would try to suffer less or grow less."

Giguère highlighted that suffering can also be an excellent motivation for furthering development; it can either prevent or encourage development.

> "Yes, but suffering can also be a super good motivator to go and get a coach. When somebody has received so much counsel that he doesn't know where to begin, it's at this point that [he should] find someone to help him follow a plan of action and discern the appropriate counsel to follow; that's the whole point of coaching."

According to Kerr, age and comfort level may influence one's desire to develop. There is a type of suffering and discomfort that is attached to this desire for change, as he stated:

> "On a personal level, I think, as you get older, you start to love comfort more and therefore, you can resist the pain of dealing with hard things. So, I think it is easy to develop pet sins, secret sins that you just don't fight in the same way you did when you were younger. You just kind of made peace with it almost, you say 'oh you know, nobody is perfect.' I feel like that's a danger. You allow those vipers to remain in one of the rooms of your house, and you don't throw it out and kill it. That's one thing."

Kerr said that he believes this lethargy gradually develops when other priorities, like

personal reading and communion with God, are neglected. Generally speaking, this

doesn't happen suddenly, but subtly.

> "I think it's very easy. This is very basic, Louis, but it is so easy to just slowly
> spend less time in the Word, less time in prayer, and gradually drift from it –
> gradually drift away from beholding Christ and worshiping him and living for
> him. And I would say it's easy also, as you get older, to not have accountability
> deeply built into your life."

Lapierre reinforced this idea that neglecting your personal relationship with God can lead

to spiritual stagnation. Lapierre said that, if his coaching were not centered on Christ, he

would become purely professional and would lack an important developmental element.

He admitted that this lack of development would be "*unwholesome*" (which he

emphasized on two occasions). Meanwhile, Lapierre recognized that it is a challenge to

always integrate the Gospel[37] into coaching. Kerr also saw a lack of accountability as a

hindrance to the further development of a leader, or mentor.

> "So, I have sometimes been challenged, many times by my leaders. You are
> accountable in many areas, but there are some areas where you like to be
> independent of [accountability]. I feel that my leaders just challenged me about
> that last night. You are very accountable in 90% of your life, but there is 10%
> where you like to be independent. And you need to make yourself accountable
> there too. And I think yes that's true, you see."

It is not without reason that in the Sovereign Grace ministry, all the pastors are

encouraged to read.

> "In Sovereign Grace, one of the things I love about Sovereign Grace Ministries is
> that they are a theological movement. They love to learn. And they are, for a
> group that is charismatic, they are very, very theologically oriented, more so than
> the most non-charismatics that I know. If I told you the ordination process, you
> would be amazed at how rigorous it is. So, they have a saying, 'If you are called

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[37] "Gospel Definitions: Gospel Coalition," *Trevin Wax*, accessed November 21, 2015, http://blogs.thegospelcoalition.org/trevinwax/2008/05/17/gospel-definitions-gospel-coalition/.

to lead, you are called to read.' That is, we are always learning; you are always learning."

Lapierre explained that a coach who becomes self-sufficient or who believes that he has attained the summit of his competencies will cease to develop professionally and personally; he explains this cause and effect in the following terms: "*. . . to become self-sufficient and to feel you've reached the top. A coach who does not read, who does not get inspired, does not grow.*" On a similar note, Lapierre mentioned that the absence of feedback from the protégé can contribute to the stagnation of a coach. He summarized his thoughts on the subject as follows:

> "[...]to cease to read on the subject, to cease to engage with others [on the topic], not to seek feedback from the protégé (if you are not informed by your protégés about, 'How are you experiencing coaching with me?' 'What don't you like?' 'What am I doing that you don't like?') […] you will not grow. First, you will not grow. The next risk is that you will become frustrated for a long period of time, and then, you will not know [why]."

Mathieu supports the same idea that a coach can be limited by solely relying on his abilities or his successes. Laziness can also set in and produce spiritual and professional sterility.

Thomas states that the coach who believes that he has learned enough and that he knows plenty can become developmentally paralyzed. Thus, he will become lazy and disinterested in learning, or he will try to do too much, scattering his attention in every direction.

> "If they feel like they have learned enough and they are not continuing in that field and so […] a coach gets lazy and stops growing, stops learning, stops asserting themselves in that area where they are coaching, or they try to do too much and so they are coaching too wide of an area and they are not just focused on one particular area. That could create some problems. So you know a little bit about everything but you don't know enough about anything to be of any value to someone."

This is Thomas he emphasizes that he has deliberately sought to coach people who are church-planters in order to be as competent as possible. In spite of his training and experience, he always has the feeling that he doesn't know enough and, therefore, he must continue to improve himself. He compares a coach to a doctor that must continually keep his knowledge current in order to adequately care for his patients. The world is changing too rapidly to base one's vocation on what they have learned ten or twenty years ago. This could even be dangerous; to be treated by a doctor that does not keep current. Not only does knowledge change a lot, but the way coaching is done from one generation to the next also changes.

Thomas adds another reason that may explain the lack of development in a coach: namely, the loss of his passion. He addresses this in the following statement:

> "But also another way that a coach will stop being effective . . . There are different variations [of] how you ask that question; [it] could be that they are no longer really caring about those people who they are coaching but they are just coaching, perhaps as a profession. You know […that] they don't […] There has to be that ongoing care about those people you are coaching. You want to see them develop. […] Passion, love, commitment, loyalty. Those issues that are necessary for a good coach. [Without them] you are just kind of going through the motions."

Four of the coaches interviewed included a final element that sometimes can hinder the growth of leaders: that of age. For example, Bergeron believes that the challenges to a leader's development are the greatest with older protégés, particularly if they have worked alone for several years. Lapierre mentions this struggle on two occasions and explains this challenge:

> "When guys reach forty, forty-five, [or] fifty years old, they are not as teachable. This does not mean that they are not humble, but they do not necessarily want to change their way of doing things. Therefore, the younger [a protégé] is, the more teachable he will be. You will see that with humility and the fact that they are teachable will all come together much better. Since it is tougher for guys that are older than fifty, because they don't necessarily want to change, and if they do change, it will take far more humility. This is why, when I decided that I wanted

to create a leadership training [program], I didn't really feel like taking on guys over fifty."

Farley highlights that, sometimes when aging, a person can start to think that it is no longer necessary to keep up training because they already know how things operate. He illustrates this here:

"Do we have the mentality a bit like a child who is growing up and who, at some point, says, 'I'm no longer riding a bike, I'm taking the car'? When we get to a certain age or when we attain certain responsibilities, we say, 'coaching is not for me anymore,' and we put it aside. […] Like me, I'm sixty-six years old, and I must confess that on occasion, I ask myself, 'is it really worth it to learn new things? How many years do I have left?'"

Thomas sees in this present generation a tendency to naturally open up about their lives in a way that preceding generations found difficult.

"The older generation, those in their 50s, have learned to be protective […] Where their fathers who commonly were even more protective so they didn't have an open relationship there and they didn't experience that and experience the gospel's work and that's the shame of it."

He insists that this is not the case with all older protégés. Some of them are open and desire to learn as much as younger generations. This is even truer if they grew up in a coaching culture, Thomas noted.

Limited Coaching Resources

This study reveals that one of the main reasons that coaches are not engaged in a coaching relationship in Quebec is because of limited resources. The great majority of the coaches and mentors interviewed highlighted the limited number of human resources that were available to them in order to further develop their skills. Five of them mentioned that they were incapable of finding an adequate coach-trainer. Plus, the coaches who have

more experience find it more challenging to locate a coach who has suitable experience and confidence; the more one ages, the more selective he becomes.

Farley agrees that there are insufficient resources for experienced coaches, but he doesn't hesitate to attend conferences to continue his progress. He compensates his need for training by participating with a group of coaches (peer-coaching) that reunite on occasion to discuss different coaching issues. He also brings to evidence structural problems: "*I am not being coached at the moment. Very few of us are. There are no good reasons why, except that we don't seem to have the necessary structure.*" In other words, there are no human resources; qualified people who can accompany the coaches. He believes that his church association, the Association d'Église Baptistes Évangéliques Au Québec (AEBEQ),[38] should get organized like other church networks in which a coaching culture is already present, where there can be resources offered to the coaches and a framework in place to help supervise the coaches:

> "There are church networks where, when there is a coaching culture present, they take care of the people and observe how they are doing in their coaching. I think that it is an ideal situation. But when there is no networking and there is just a coach who is doing it for the first time, he's going to be wondering what it means to coach. He will get through it, but it will be difficult for him to know if he's doing it right, because there is nobody to tell him otherwise; he's just looking to do his best."

Giguère noted that he would have appreciated receiving a training framework. This would have aided him in conceptualizing coaching or would have at least assisted the person coaching him. It would have also promoted his comprehension of what he was studying when he was learning about coaching as well as his understanding of the practical implications, such as relationship dynamics.

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[38] "Association d'Église Baptistes Évangéliques Au Québec | Actscueil," accessed November 4, 2015, http://aebeq.qc.ca/Actscueil.html.

Kerr mentioned that there are a few resources that he can turn to in order to find help and mentoring for the level he is at. He has, on many occasions, approached different people, though none of them were available to engage in a mentoring relationship with him. *"I have asked in the past, I had asked two or three men that I wanted to be coached by and, in each case, they couldn't. They said they were too busy. So I thought, 'Oh, it's hard to get these men that you could use.'"* Kerr said that he meets with a group of mentors every two months, and the vast majority of them do not have coaches. He concludes this segment with his heart's cry: "*I don't know who they are and where they are. I feel that's a weakness, but I have not known where to go [from here].*" In order to compensate for this absence of resources, Kerr also turns to God through prayer to ask for knowledge, and he enjoys reading good theology to find answers:

> "I do pray about it when I need answers. And then, another area that will probably be surprising to you is that I find the most help that I've ever received, with regard to mentoring, I have gotten from my theology texts. […] Everybody thinks I'm crazy when I say that, but that's true! I have found so much help from good theology. […] Another thing is […] I have found some of my stuff in early church history. Their [methods] also very insightful."

Lapierre is no exception on the challenging subject of finding a coach for the stage he is at in his life. His situation is complicated by the fact that he has always been a coaching reference for all the pastors in the AEBEQ.[39] On three occasions during the interview, he stressed that it is complicated for him to find a coach. The only time that he really appreciated his coaching relationship was during his training with Arrow Ministries.[40]

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[39] "Association d'Église Baptistes Évangéliques Au Québec, | Actscueil," accessed November 4, 2015, http://aebeq.qc.ca/Actscueil.html.
[40] "Emerging Leaders - Arrow Leadership."

Over the last fifteen years, Mathieu has had the privilege of having the same coach. Matthieu noted that he is still in contact with this coach and can ask him questions. Otherwise, like Kerr, he seeks wisdom from God through prayer and reading of the Scriptures. When the occasion arises, he will go to conferences pertinent to his field of ministry.

> "First, in prayer and Scripture reading. If not, I will go to my coach, when it is necessary, or to my peers – other guys who coach; and besides that, [I seek counsel] in books. I've really learned through Scott Thomas and others also."

It is important to note that five of the eight interviewees mentioned that they have compensated for their lack of a coach by reading different resources and continuing their training in that way. Lapierre further emphasizes this need to read by saying, "*A coach who does not read, who does not get inspired, does not grow.*"

The Ideal Relationship Between a Coach and a Coach-Trainer

First of all, seven of the people interviewed emphasized that a coaching relationship should enable one to find the help and counsel needed to improve. Based on their testimonies, this ideal relationship encompasses seven basic elements.

A Relationship that Promotes Development

Firstly, if a coach is in a relationship with a trainer, or mentor, this should mean that he has someone at his disposal to help him develop. Lapierre puts it this way: "*And I would even go as far as to say that the ministry and the relationships do not function as such; it's not just about going off on your own and doing ministry single-handedly; you always need to depend on God and [. . .] work as a team.*" The presence of a coach will help him to progress and to never feel as though he has reached a point where he no

longer needs to develop. Lapierre also said that he sees the coaching relationship as an opportunity to receive counsel and complimentary training.

Bergeron noted that he appreciates being surrounded by coaches who meet with him on occasion at John Maxwell's web seminars. He values consultations in which others are available to offer advice and feedback. He is also grateful to receive comments about how to respond in circumstances that he can identify with. Gagné also said that he would benefit from the presence of a coach-trainer who can teach him how to integrate the Gospel into his coaching and counsel him on how to better take care of his family. Finally, Gagné wishes he had help to become a coach-trainer himself, as he expresses in the following quote: "*A leader of leaders, a coach of coaches in the future – not because I'm seeking to have first place (I can be second or third; this is not a problem for me), but I desire to be someone who has an influence on what I am.*"

Mathieu said he imagines a relationship with a coach-trainer through which he would learn to confront and deal with his lack of pastoral experience. This person could "*listen to [him] and help [him] to really clarify what he desires to do with his life, identify what [his] strengths are and [. . .] help [him] consider the important initiatives that [he] need[s] to take in order to advance the Kingdom of God.*" He wishes that he had a coach who would assist him in discerning the issues that are most important in his life. He would expect a rigorous relationship, as he describes: "*It's important that a person be demanding with you; if not, you will not grow. Thus, I need to learn to better identify the areas in which I need to be more demanding with myself (in a loving manner, of course).*" He also addresses the following subject: "*I need to surround myself with other guys [who] know what ministry is all about and [who] know me well enough to push me forward and not to let me lie to myself.*" Finally, throughout the accompanying process,

this coach would help keep Mathieu accountable for his priorities and would also, in the long term, help him overcome his obstacles, persevere, and celebrate his accomplishments with him.

A Relationship of Accountability

On eight occasions, the issue of accountability was mentioned – mostly with regard to the interviewees' challenges and character. For example, Bergeron imagines a relationship with a mentor in which he would find food for his soul, which would form his character so that he could become a more complete person. Likewise, Gagné sees the need for more accountability and for someone to help him confront his blind spots. Lapierre also said that he would also like to include personal matters in his conversations with hit coach, as he mentions here: "*I would like for him to go further with me in his questioning and [. . .] permit himself to explore the purity of my motives along with my personal purity.*"

Thomas also described a relationship in which his coach would ask him difficult questions, because he knows that he is a sinner and that he needs to be held accountable. He sees this accompanying process as an occasion to learn and to grow, because he does not want to become stagnant in his spiritual development; rather, he wants to move forward. For Thomas, a relationship with a coach-trainer who knows him well could be very useful in helping him to identify his blind spots. Such a coach would asking pointed questions and would also render Thomas responsible for the engagements he makes.

A Relationship that Promotes Thinking

Eight people described a coaching relationship in which they would have a place to go and ask questions – and, crucially, to think. Farley defined this relationship as follows: "*That we can have [an] honest exchange in a transparent and discreet way; so he can help me in my thinking without being directional.*" In a similar vein, Giguère said that he envisions a relationship in which his coach would help him to think more clearly and to organize his ideas by asking him pertinent questions. Lapierre also noted that he expects that his trainer-coach would ask him relevant questions – that he would be able to probe his thinking.

> "I expect for him to ask me pointed questions as much about my attitude as the way I see things. I also anticipate that he would challenge my way of thinking and propose gospel-centered alternatives, along with some good professional sense."

He would like for his coach-trainer to listen and bring him to reason, ask good questions, and present interesting alternatives.

Thomas believes that a coach is indispensable to helping him think before making decisions. "*I also don't want to be an island onto myself [sic], or I don't want to be without counselors […] So, I don't want to make decisions that are void of coaching.*"

A Relationship that Encourages Self-Discovery

On four occasions, it was suggested that a coaching relationship must help one to discover his own blind spots and self-deceits. For example, Bergeron noted that a coaching relationship should help one to get out of isolation:

> "I think that we continually need accompaniment because it takes us out of isolation, out of our self-talk that keeps us in captivity. We have an interior 'self-talk,' and this self-talk is influenced by things we have experienced and failures we have had, and our fear. If the only person we have to confront and [allow to] intervene in this talk is ourselves, we can stay stuck in this self-talk."

Several interviewees highlighted that such a relationship would enable them discover the direction of God in their lives. In particular, Bergeron noted that he believes accompaniment can serve to "*develop the person so they can understand their mission and fully realize [the] destiny prepared [for them] by God.*" Gagné would like for his coach-trainer to help him see the next steps that he should take and the roles that he should assume in his ministry.

A Friendly Relationship

Finally, Farley and Bergeron consider the coaching relationship to be more like a friendship in which the coach and protégé are both tools in the hands of God to help each other "*grow in maturity; accept challenges; console each other when needed; dare to question my motives, my convictions; and defend me in the face of unjust and false attacks. When doubts begin to arise, he is there to remind me of the faith within me*" (Farley). It is a relationship in which the mentor and the mentored receive the benefits described in Proverbs 27:17: "*As iron sharpens iron, so one person sharpens another*" (Bergeron). Giguère further adds that the coaching relationship must be personal enough that the protégé can access the coach at any time, and can observe the way the coach runs his ministry and handles his personal life. "*To have the occasion not only to be mentored by him, but to have access almost as often as needed for all of life's situations and not just for ministry issues.*" He also wishes to feel *"protected"* and to have the right to make mistakes. Similarly, Giguère mentioned a friendship-relationship outside of the professional context in order "*to have a healthy balance between coaching [that is] both formal and informal.*"

Two Additional Elements

Giguère added two other elements that were not mentioned by any of the other participants. He said that he would like for his relationship with his coach to sometimes include his peers (i.e. peer-coaching). In this way, the coaches would profit from the experiences of the others. So, Giguère believes that this style of coaching must also be supported by a seminary that encourages an, "*ecclesiastical [. . .] training that puts emphasis not only on knowledge but on character and practical [application].*" The community where the protégé exercises his ministry must also support, encourage, and respect the accompaniment process.

Coaching in a Francophone Environment in Quebec

If the field of coaching has only existed for three decades in the occidental world, it is even more recent among the evangelicals in Quebec. The Evangelical Baptists have only been present in Quebec since the 1950s, and they represent less than half of a percentage of the provincial population. Quebecois evangelicals, therefore, have very little history or experience with coaching. As was highlighted on several occasions, Gilles Lapierre was a pioneer in this domain. He was among the first to introduce pastors to the discipline of coaching. As was mentioned earlier in this chapter, it is not surprising that there are very few resources available to help coaches along in their training. The expression, "a distinct society," is often used to describe Francophones here in Quebec. This expression reflects the relation of Francophones to Anglophones. It expresses the idea that Francophones are somehow different from Anglophones. Lapierre agrees with this expression when he mentions, "*It must be said that here in Quebec, we do coaching a little bit differently than elsewhere.*"

Is this true? And if so, in regard to what aspect of coaching? Does a coach-trainer need to take into consideration certain particularities when accompanying a Francophone coach? The interviews revealed four particularities relative to the context of Evangelical Baptist Churches in Quebec. It is important to note that out of the eight interviewees, six of them were Francophones; two were Anglophones – one from Ontario and the other from the States.

In spite of Gagné's lack of experience dealing with other cultures in a coaching context, after one particular experience, he realized how important it is to listen in order to understand how other cultures operate differently. Such understanding is has the goal of better communicating and accompanying the protégé. All cultures do not apply the principles of coaching in the same manner, as Gagné notes: "*I see a difference, I see it more in the way it is applied, in the contextualization and in the culture. I believe that it takes far more listening because it is another culture – far, far more listening and asking questions.*"

On the subject of dealing with other cultures, Thomas adds that the coach-trainer must apply the principle that the apostle Paul gave us in 1 Corinthians 9:19-23: "become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof." If coaching is an accompaniment process, it is crucial that the coach know his protégé well in order to lead him in the right direction.

> "And, if we're going to carry people from point A to a Gospel Transformed life (point B), we need to know 'where are they?' [. . .] 'what really gets them,' and 'what do they understand?' […] So, whether it's generational or cultural or a francophone, we need to understand their world-view … and be sensitive … and adapt accordingly instead of just treating everybody the same."

Before considering the particular characteristics of Francophones in Quebec, it is

necessary to mention that only one interviewee expressed the view that there are no main

differences between French- and English-speaking Canadians. Actually, Bergeron does

not believe that there is a significant difference in the way one should coach a person

from another culture; this is even truer of Francophones and Anglophones because they

are two very similar cultures. Meanwhile, Bergeron perceives greater differences between

francophone evangelicals or Asian people.

> "No, I don't see the difference. […] There are differences between the cultures. If
> I was mentoring or coaching a Native Pastor or with an Asian pastor or a Japanese
> pastor for example. […], but Francophones/Anglophones, we are far closer than
> distant."

Bergeron's way of thinking was confirmed by his experiences with protégés from

the two cultures. He believes that Francophones and Anglophones differ more in

personality than in culture. John Maxwell taught him that character and self-esteem

issues cross all cultural divides.

> "No, the problem is not cultural. The problem is the guys who have a poor self-
> image, who don't want to admit it. They're afraid to be introspective; they're
> afraid to ruin their reputation (because we evangelicals are really good at
> maintaining a 'good' image)."

The seven other people interviewed remarked that there were at least four

features, in particular, that characterize francophone evangelicals.

A Relational People

The first trait that came out during the seven interviews was the relational

dimension. Francophones are, first and foremost, relationship-oriented. Even though

Giguère has had no experience as a coach among people of other cultures, he did

recognize that coaching among Evangelical Baptists in Quebec is a very relational

experience.

> "I don't know if the question concerns Francophones versus Anglophones, or rather our church family versus other church families; I find that in our church family, we develop a very tight knit coaching that has been super profitable for me."

> Based on the little experience that he has had, Thomas also recognizes that

Francophones in Quebec are very relational people, and for that reason, he needs to be

mindful of this quality if he is to accompany them well:

> "I found that Francophones have a relational value that is probably greater than Anglophones […] so [much] so that it is: 'Let's be relational first.' For Francophones, it's greater. The relational piece has to be up there, high and valued and experienced; more so than I've seen with Anglophones. So, that's connecting."

According to Thomas, the coach-trainer working in the francophone culture must focus

primarily on developing relationships before offering guidance on professional matters.

He continues, *"But, just in my experience, I would perhaps [focus on] the connecting*

part if I was coaching a Francophone."

> Mathieu makes a similar observation even if, like the majority of the participants,

he has little experience coaching Anglophones. In his opinion, Francophones value

personal relationships above the professional aspects of coaching.

> "There is also the fact that Francophones seek coaching more so on a personal level than on a professional level; that is to say, the guys [whom] I have coached desire to grow on their competence, in their leadership, etc., but they also desire to grow personally as well and it's super important to them; as for Anglophones, it's not a first priority. Therefore, the relationship foundation is more important, I believe."

Farley makes a parallel observation that Anglophones seem less intimate:

> "With Anglophones, it's a little less intimate also. There really needs to be a serious problem in order for them to discuss their private couple. Even discussing their finances, if they are indebted, if they are following a good budget, they're not things that are subjects for discussion."

Relationships are so important to Francophones that the coach must be attentive to the way he says things because French-speaking protégés always seem, according to Farley, more sensitive: "*I find that Francophones are more quick-tempered, and [so] you must always think before you make a point.*" By contrast, a coach can say things more directly to Anglophones.

Thomas adds to this relational characteristic that of having a good sense of humor, which is also very present in the francophone culture.

A People Very Open to Introspection

The second characteristic that came out of seven interviews is related to the first. It is the ease with which Francophones delve into their "internal world." Kerr observed that French-speaking Evangelicals are more extroverted and that they furthermore communicate from the heart: "*I think that Francophones are more extroverted. I think that you are more . . . you speak your heart more*." Because of this, he believes that Francophones form friendships more easily than Anglophones. Kerr did mention, on four occasions, that if the linguistic barrier were not present, he would not hesitate to minister among French speakers, because he is convinced that his mentoring model would be more effective with them.

Lapierre also admitted that Francophones speak more freely of their feelings and emotions: "*It's true that we, French Canadians, are open in these areas. […] Francophones are very relational. They put a lot of stress on transparency, honesty, and on the fact that they are able to mutually open up*." Meanwhile, he emphasized that Anglophones will also eventually open up; however, it generally takes more time.

"With Anglophones, image is very important. It takes an enormous amount of time to get into their personal lives because in an Anglophone's world, one does not just open up like that. […] I would say it's more professional; it's also more superficial. We will coach the areas of learning that are of interest. […] I think that with an Anglophone, you can get there; if you put in time, some patience, and stick with it […] it will take time, also. Friendship will remain at a certain level before it attains a personal level; it will take a certain amount of time."

Lapierre has had the opportunity to coach an Anglophone during his training with Arrow, which reinforced his perception. He noted that Anglophones are more task-orientated and focused on the exterior world, while Francophones are more preoccupied with relationships and the internal world.

"But I realize that, with my coach from Arrow, we are not there yet; it's directional. With Arrow, I'm in an Anglophone's world […] and I realize that, when my coach says certain things, [they are] always orientated towards me; there is no [mutual] transparency."

Thomas made a similar comment that Francophones from Quebec are people who seem to open up more easily about their lives. He is presently considering whether this characteristic is a cultural or a generational one.

"Maybe, there are more generational differences than culture differences [within] Francophone [society] than [among] Anglophone[s]. And the generation like talk earlier about the 50 or the 60 year olds. You know, this generation is more…. They don't share about how they feel or […they are] not as open as [those] who are willing to share those things."

A People Defensive Towards Authority

A third characteristic of Francophones was mentioned: namely, their perception of authority. Farley observed that Anglophones have a greater respect for authority than Francophones: "*I've found that among the Anglophones, there is more respect, more reservation; and I think this ties in to having protestant roots.*"

Similarly, Mathieu said that he noticed Francophones are more resistant to authority than Anglophones: "*It's really the view of authority that makes the difference in the sense that Francophones will not a coach's credibility from the start just because he is a coach. Rather, he needs to earn this [credibility on] a relational basis*."

An Eclectic People

Finally, Kerr sees one last distinction between English- and French-speakers in Quebec. That is, he considers them to be more eclectic. According to him, Francophones are better able to use and adapt to different systems, as well as to be simultaneously theological and practical in their thinking. He believes that Francophones are more experimental and are often willing to try new ministerial techniques with the goal of advancing the Kingdom of God (without abandoning sound doctrine, of course).

Ethnic Differences

According to Lapierre, cultural differences are ascertained by other ethnicities. His experience has led him to believe that one cannot use the same approach when accompanying Haitians or Africans as one uses with Francophones living in Quebec. For example, the personal dimension cannot be dealt with too quickly with the above-mentioned ethnicities:

> "When you coach other nationalities, even if you coach [French speaking] Haitians or Africans, you cannot ask them very personal questions right off the bat; it takes a lot of time before [you are] able to go there with them because there is this image [that needs to be upheld]; they don't want to disappoint, especially Africans and Haitians, and it shows in the [coaching] relationship."

Based on his experience, Farley also sees distinctions between each culture. He is presently coaching an African and even in that situation, he is observing particularities in

the way couples communicate with each other: "*It's interesting to observe that culture determines so much of the way that we communicate*."

Finally, Lapierre mentioned an important point on the subject of ethnicities. In spite of the differences, when it comes to changing or working on some personal character flaw, resistance to change is just as significant whether the protégé is a Francophone or of any other ethnic background.

Coaching and Spirituality

The spiritual dimension is implicit throughout this qualitative research, and it is this element, more than any other, that distinguishes the current project from research on supervising coaches in the secular domain. Moreover, as was previously highlighted in the literary review and within the theological setting, the spiritual dimension does not simply bring a particular bent to this research; rather, it distinguishes Christian coaching from secular coaching in a significant way, affecting every dimension of the coaching relationship. This synthesis highlights five different components of spirituality, and the Gospel in particular, in the relationship between the coach and his protégé. In order to facilitate comprehension for the reader, the expression "Christian coaching"[41] will be utilized to distinguish spiritual from secular coaching.

The Foundation for Christian Coaching

Firstly, all of the interviewees asserted that the spiritual dimension was the foundation for a good Christian coaching relationship. The name of God was mentioned

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[41] The following term "Christian" is used in the present study to identify people that have experienced the "new birth" which are those whom have recognised Jesus Christ as their Lord and Saviour.

sixty-four times during the interviews; the name of Jesus, ten times; and the Holy Spirit, nine times. Bergeron said that he believes the spiritual dimension is a priority in Christian coaching because it inevitably affects every objective pursued. Likewise, Farley stressed that the Gospel must influence the coaching relationship, as it influences other sectors of our lives, such as relationships among Christian couples.

> "In a coaching relationship, the gospel ought to have the same impact as in a couple's relationship. Because of the forgiveness of Christ, there is not one fault too great to be forgiven. As Christ, I must embark on the journey of love, dying to myself; as a coach also [I must submit to this duty]."

Gagné also described why the spiritual dimension is important to him:

> "To really [be] led by the Holy Spirit in coaching and by being connected to God in the search for direction and intervention – it's something less mechanical, more spiritual, and less formal with the steps and so forth, which is good when you're letting the Lord direct you [in] your coaching."

In short, Gagné believes that spiritual values must precede competency and performance. Likewise, Lapierre stated that he believes the coaching relationship would be unwholesome if God were excluded from the equation:

> "Starting from the moment where the coaching is not centered on God, it will mean that you have become too professional in your affairs. If God is not the center of coaching, I think that you will lose an element [. . .] that is vital for growth. There is a spiritual dynamic that will not occur in your coaching; [your coaching] will remain on a professional level."

Kerr also reinforced the concept that the development of a protégé must involve the fundamental, spiritual dimension: "*I'm investing in someone long-term with my life and with my teaching, to kind of develop them to the maximum level they can get to – spiritually and in other ways.*"

Furthermore, during the interviews, it was mentioned more than twenty-two times that the Gospel must have an unequivocal role in the accompaniment of the protégé: it must be the center, as Gagné pointed out several times. He deeply desires to integrate the

Gospel into the coaching process; this was evident when he said, "*I am in the process of learning how to connect the Gospel to every aspect of my life, my family, my children, and also my protégés. Thus [there is] an intentional search to connect with the Gospel.*" So when Gagné described the importance of the Gospel in the framework of coaching, he was declaring that it affects every dimension of coaching and of the protégé.

> "When once we grasp the Word of God and we seek to live out the Gospel every day and apply it to ourselves and even our ministry, it rubs off in everything we do; we seek even to contextualize, in proclaiming the Gospel, for me it becomes the core of all activit[ies], of every action."

Finally, Kerr concluded that the Gospel is the foundation for the work of a true disciple.

> "I feel like the key thing underneath everything is the Gospel and Christ, connecting people with Christ and the provisions of the gospel, redemption, and the ministry of the Holy Spirit. That's kind of the heart of it. What Christ has done and how the Holy Spirit applies redemption to our life is the key [to] everything. But, it has to result in a genuine inner life. I emphasize a lot to the men that you have to be transformed by the renewing of your mind. You can't just [rearrange] how you behave. Of course, that's very important, but there's a whole life of the mind that has to be transformed too. Your motives have to be transformed."

> While explaining the place for the Gospel in coaching Mathieu made the following statement:

> "[The Gospel] is what will determine whether I grow or change. It is the common foundation between the coach and the coached. The common foundation is not just about trying to surpass or attain objectives. Yes, this is part of a certain framework, but the true, common foundation that is greater than this is the Gospel. Thus, it permits both of us to be worshipers and not to have a relationship just based on competencies, but on mutually worshiping our God. This makes all the difference in our conversations."

In accordance with this same perspective, Bergeron said that, *"the Gospel opens up for us a divine dimension that rises well above the natural."* Lapierre added that the Gospel has an extraordinary advantage to give protégés the power to change, grow, and live according to the standards of God; for, without this advantage, humans would be resistant to change.

Mathieu and Thomas even went as far as to say that coaching without the spiritual dimension is totally inadequate. Mathieu explained that the discipline of coaching is not sufficient in of itself, but that it needs the Gospel as it's foundation to produce good relationships and bring to light the motives of the heart. Thomas also said that he believes the field of coaching is not fully adequate to help a protégé, but rather, the Gospel must be integrated into the process: "*because, if the coach does not want to do that, in a Rogerian theory, then the coach can't go there. But with me, I'm doing more Gospel-centered coaching*."

The spiritual aspect is so important that three of the interviewees highlighted that they do not engage in an accompanying relationship unless certain spiritual criteria are present. For example, one of the necessary prerequisites that Kerr seeks out in a protégé is their thirst for God. Likewise, Mathieu said that he will disqualify certain protégés who do not desire to practice church ministry. Neither does Giguère engage in a coaching relationship unless his protégé is aware of his spiritual gifting and if those around him are in agreement:

> "What I really wanted to say concerning these qualities, is to recognize if the protégé knows himself and if this self-perception lines up with what God and others around him, including me, see in him, in his life – his potential to go where he desires to go."

Bergeron does not believe that the twentieth century invented this discipline, since we find this mentoring model in several places in the Bible, for example, in Jesus's relationship with his disciples.

Spiritual Goals

Since the Gospel and the spiritual dimension are of such great importance, the search for spiritual goals is necessary. Bergeron states that his greatest motivation "*is the*

ultimate goal of [helping] the person grasp their mission and fully realize their destiny, [which was] prepared by God." This is why he concentrates on the following two dimensions with his protégés: his identity as a believer and his mission to be in conformity with the message of Christ. Also, Gagné said that he wishes that his coaching were more spiritual and saturated with the presence and passion of God:

> "To really [be] led by the Holy Spirit in coaching by being connected to God in the search for direction and intervention is something less mechanical, more spiritual, and less formal with the steps and so forth, which is good when you're letting the Lord direct you in your coaching."

Gagné's emphasis on spiritual goals is especially reflected in his definition of coaching when he states that coaching is useful for directing the protégé "*in the will of God and in the direction of God. [...] a transfer of experience [and] maturity to another protégé, another person [who] is seeking the will of God, [who] desires to serve Christ.*" He also makes clear his desire to be able to discern the potential of each of his protégés by seeking "*what God can do through this person with their abilities and strengths, and even the context of ministry [that they would serve well in].*"

This passion for spiritual things is also reflected in Gagné's desire to do peer-coaching with the objective of "*challeng[ing] myself further, to learn and to impact the guys – that they really become leaders with a vision and a passion for God, a remarkable love for God.*"

In a similar vein, Kerr stated that he views mentoring as a process for creating disciples of Jesus. This is why it is primarily a spiritual ministry. "*The word 'disciple,'*" Kerr noted, *"is most certainly what we are supposed to do with every single Christian; and, in fact, they are a disciple.*"

Giguère said that he has the particular objective of helping his protégés discover their callings, making reference on eleven different occasions to the call of God in his life or in the life of one of his protégés. Thomas is seeking the same goal when he states the following:

> "And so, you are helping to carry them where they feel like God has called them to go to. That's your job to help them do that. And if they want to go a different direction, it's not up to you to direct that, but to help them to get to where they feel God has called them to rise."

A Healthy Spiritual Life

It is not surprising that the interviewees expressed a desire for their protégés to be spiritually healthy. All of the participants allocate a time during their coaching sessions for evaluating the spiritual condition of their protégés. Bergeron said that he does this at the end of every meeting. The goal is to question the protégé about his personal relationship with God. Thomas also noted that he makes sure to take an interest in his protégés' spiritual health: "[...] *and then their spiritual life. So I am asking: how [are they] praying? How [do] they walk with Jesus? How is that going? Where do they need to repent?*" Likewise, Gagné said that he focuses on the spiritual health of his protégés, whether it is about idols, their sins, or their spiritual battles.

Many of the interviewees said that repentance (mentioned eight times) is an indispensable quality in the quest for spiritual health. Thomas, who affirms the role of repentance (which he mentions three times) says, "*I will challenge the superficiality of their answers if they happen to be like, 'how are you doing?' 'I'm doing fine.' 'How's your walk with Jesus?' 'Good.' You know, I don't ask yes-or-no questions but [I ask them to] describe to me a place they need to repent.*"

Spiritual Aid

Within the context of spiritual coaching and the search for spiritual health, several elements, or aids, where mentioned. Foremost was the role of the Holy Spirit, which is certainly the greatest ally for the Christian coach. According to Bergeron, the Holy Spirit brings power to the coaching relationship. Farley argued that the ultimate goal of Christian coaching is to help the protégé become more Christ-like throughout the accompaniment process, where the coach and the Holy Spirit each has a role to play. The coach and the Holy Spirit form a complete team together; the two are indispensable. "*Thus,*" says Farley, *"the propensity for someone [who] is being accompanied [is] to become more and more Christ-like. He does not desire to do this just with the work of the Holy Spirit in his life.*"

The second support available to enhance the coach's spiritual health is prayer (which was mentioned over twenty-seven times during the interviews). For instance, Gagné noted that he searches for direction, wisdom, and discernment through prayer: "*I just want to mention that prayer is constant. If there is something [wrong], we stop and we pray. Prayer is a constant connection; it's a continuum in all this. [...] Prayer certainly remains a central element.*"

The third benefit is reading the Bible (mentioned eleven times during the interviews). For example, Farley's coaching framework is derived from the Bible; it is built on the biblical principles of what God desires for His children. The Scriptures are his constant reference point. Furthermore, for Gagné, the Bible is his reference for all of the decisions he makes. After having asked God for wisdom and having searched for it in His Word, Gagné attempts to communicate with his protégé what God has shown him even if it may displease him. "*Thus, when God is speaking to me, when He is showing me*

something concerning my relationship with my protégé; [about how] to dare to address

him, to speak and to deal with him." According to Farley, because so many biblical

principles are universal, they are also useful and can bring benefits to those who consider

themselves non-believers: "*It seems to me that non-believers can also apply the Gospel*

[to] their lives without having received it. In those cases, there's not a great difference."

Kerr mentioned prayer on nine occasions and said that he seeks God's counsel

through His Word in order to provide the best possible direction to his protégés. Lapierre

also made reference to prayer and biblical principles being indispensable to receiving

more wisdom and direction, which in turn, helps him overcome his weaknesses. The

same is true when it comes time to correct a protégé, Kerr acknowledges: "*Confronting*

the protégé is what the Bible expects of a disciple of Jesus; considering the professional

life in light of the Scriptures, and not only in light of good professional [human] sense."

Likewise, Mathieu said that he seeks the counsel of God through prayer and the

Scriptures in order to better discern the spiritual needs of his protégés and the areas in

which they are resisting God.

> "I would also like to learn to be better able to discern the areas of spiritual
> confrontation. Often it is not that we are not capable of doing something, it's
> because we are resisting God. I would like to learn to have better spiritual
> discernment in order to see where my protégé is unbelieving and is resisting
> God."

Finally, for Kerr, the spiritual giants and theologians in throughout church history

are some of his greatest inspirations for finding wisdom and direction in his mentoring.

The Spirituality of the Coach

The last spiritual dimension that was derived from these interviews is that of

spirituality of the coach. Five participants highlighted that this dimension should be

present as much in the life of the coach as in the life of the protégé. Giguère said that he

considers God to be the first coach who ought to be consulted by the coach. He considers

the coaching relationship to be a sort of training from God even if, sometimes, it is

difficult to go through.

> "I was always trying to see what I could learn, what I could retain because it is not about the coach being too hard or speaking less [your] language that you are accustomed to, or because you feel less connected, that you cannot learn from all this. God can use all this to make you grow."

Thus, Giguère accepts that God is the sovereign coach and that he has the right to choose

in which way to instruct and teach. Sometimes, God can decide that the protégé is better

off being coached by somebody else.

Gagné also noted that his spiritual health and professional development can be

stimulated by other spiritual leaders during spiritual retreats. During these retreats, he can

also meet with God, which in turn, intensifies his passion for Him.

> "They are conference retreats with other leaders, other coaches [...] I don't have the precise format, but more the 'why' [for these seminars], to get away with other guys, personally or collectively, and really seek the face of God, to be deeply replenished within our souls."

Giguère insists that a coach must be spiritually introspective in order to hear and

receive instruction from God.

> "For the coach, it's important to have this same first reflex: [that is], to ask themselves what they can learn in this situation and how they can help, to go before God to say to him, 'Help me.' [...] We must first be introspective – to make a personal reflection on our motives: Why we are coaching? Why we are doing what we are doing? [...] Why are we having a relationship with this person? What can God use in our lives to make this person grow? What can we offer them that could help them to grow?"

For Kerr, this spiritual dimension plays an important role in his life and will also

serve as a model for his protégés as they engage in spiritual combat – battling against sin

and practicing repentance. Mathieu was equally aware that this spiritual dimension must

be present in the coach's live as a model, not just for the protégé but even more so, for the coach's own development. Consequently, this will affect the coach's relationship with his protégé, along with the objectives that he is pursuing for him: "*If I am not in the process of cultivating worship before God, repentance and love towards others, I can easily become detached, and my heart wander[s] off.*"

Mathieu sighs when contemplating this kind of coaching, with the Gospel as the foundation, in hopes of being able to discern his own heart, "*the areas of unbelief or the areas where I need to be spiritually confronted.*"

Thomas also believes that, in the life of a coach, the Gospel must be presented as a model for his protégé and those he prays for.

> *"But I am also asking them 'how can I pray for you?' Because, sometimes, the way they answer that will be like, 'What's one thing I can pray for you, pray about with you?' and I'll say for you (so I am not [a] priest). But I pray with you about, and the one thing. OK. And usually, it's the most important thing on their mind and heart."*

Summary

In this chapter, we have examined the practice of eight experienced pastor-coaches within Quebec's French-speaking churches. The way they practice coaching may be different, even contrary, to that in other parts of the world, as it is unique and practical. Each person has been interviewed according to a supervision model that has been adapted to the goals of this research. These interviews have also exposed supervisory and developmental challenges and needs for experienced pastor-coaches. In Quebec, the spiritual and professional needs are vast. For this reason, the interviews were subsequently compiled into a synthesis so as to bring out recurrent elements and draw certain conclusions for the next and last chapter.

CHAPTER 6

PRAGMATIC TASK: THE SOLUTION

This final chapter completes the cycle by discussing the last step of *Practical Theology*. The preceding research is applied in order to adjust and correct current practice, in accordance with the normative model, as well as to propose solutions for the ongoing coaching of experienced pastor-coaches. Of course, this last step is the most important, as it aims to provide solutions, adjustments, changes, and modifications to coaching practice. The purpose is to bring religious circles up to par with both biblical and contemporary secular models of coaching if and when possible.

First, this research intended to address the absence of coaching among experienced pastor-coaches, which is a serious problem in the church. Within French-speaking evangelical Baptist churches in Quebec, coaching has become necessary for the training of young pastors and leaders. The leading theological seminary in Quebec (SEMBEQ) is, perhaps, the organization that focuses most on coaching emerging church leaders. It has built its theological and pastoral training program around this discipline. The decision to incorporate the coaching discipline in university and ecclesiastic settings is also in line with Scripture. The local church is at the forefront of this movement and as such, is responsible for training its leaders. This is why the terms 'pastor' and 'coach' are intimately related: a pastor must also be a coach. For over twenty years, therefore, SEMBEQ has been devoted to training pastor-coaches by accompanying its students and future church leaders. Over time, a great void has come to the surface. While the coaching discipline is useful for young pastors, it is equally profitable for experienced pastor-coaches, for whom ongoing training is important and necessary. Sadly, however,

very few experiences pastors are still involved in a coaching relationship. In some cases, they have reasons for neglecting this vital part of their development. Other times, they do not – despite the fact that they are convinced of the relevance of this discipline.

This research has elicited some possible solutions to this problem, which may serve to promote the ongoing coaching of experienced pastor-coaches. It further reinforces the usefulness of coaching in training coaches, pastors, and other church leaders, as well as all the members of the body of Christ. Of course, it is impossible to find solutions for the needs of every member of the church; however, we may certainly uncover plausible solutions for coaching experienced pastor-coaches in particular.

This research has endeavored to answer the four questions that Richard Osmer poses in his *Practical Theology*.[1] First, it addresses the issue that was summarized in the preceding paragraphs: namely, the lack of coaching among experiences pastor-coaches. In addition, three other questions were asked:

- Why is this going on? (Interpretative Task)

- What ought to be going on? (Normative Task)

- How might we respond? (Pragmatic Task)

The first question (Interpretive Task) focused on how coaching is currently being practiced and whether the existing literature discusses the ongoing coaching of experienced coaches. During the second step (Normative Task), it was shown that coaching has long been an essential practice among leaders in various domains, however because coaching differs both within and across different contexts, not everyone can agree on a clear definition of coaching – despite the fact that all forms of coaching stem

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[1] Osmer, *Practical Theology*., Kindle location 92.

from some form of "accompaniment." Within the context of this study, the word 'coaching' is generally not used in the same way as in the literature on the whole. This last chapter will highlight the fact that, in the context of French-speaking Baptist churches, coaching resembles what is commonly referred to as "mentoring:" it is more directive, regulated, and holistic than traditional coaching. The confusion between coaching and mentoring is even greater when it concerns the accompanying of experienced pastor-coaches. As will be pointed out at the end of this chapter, the present investigation revealed that pastor-coaches are looking for a coach, rather than a mentor. Therefore, the issue of accompanying pastor-coaches within French-speaking Quebec may be resolved by first establishing a clear definition of what accompanying is as well as by switching from a mentoring to a coaching model. Not only is the coaching discipline more adequate for accompanying experienced pastor-coaches, but it is also more valuable for them when it is in the form of peer-coaching.

The present investigation has produced the following distinctions between the mentoring of protégés (those preparing for ministry) and the coaching of experienced pastor-coaches:

Table 5. Differences Between Mentoring and Coaching

Mentoring	Coaching
More directive	Less directive / Non-directive
Takes a holistic approach to personal, professional, and spiritual growth.	Focuses on specific areas of personal, professional, or spiritual growth.
The protégé is closely monitored. It is the pastoral training program that determines which needs to focus on.	The coaching goals are determined mainly by the coachee. The process seeks to fulfill a specific need, which is determined by the coachee.
Training for ministry is more general or global.	Training aims to help the coachee develop specific skills or abilities.
It is mandatory that the protégé follows a specific program.	The coachee is involved on a voluntary basis.
The coach's credibility may be more limited.	The peer-coach must have absolutely solid credibility.

Although coaching is a discipline that is less directive than mentoring, it must also be structured: it must encompass both personal and professional spheres, and must include didactics, a code of conduct, and ethics.[2] According to the literature review, ongoing coaching is needed for the following reasons. First, experienced coaches acknowledged and insisted on the importance of supervision. Second, coaching benefits are useful not only for young coaches, but they are also essential for experienced coaches. There are always areas, whether in the coach's personal or professional life, that need to be corrected, refined, or reworked. Third, because society is constantly being transformed, experienced coaches must be willing to adjust their understanding and

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[2] Moral, "Supervision Des Coachs."

methods to the different issues of our time and of new generations.   Lastly, this chapter has shown that, when it comes to the acquisition of new skills or personal development, intentional relationships are always most effective. The purpose of such relationships is to develop a critical thought process and to hold one's partner accountable for his or her actions.

The literature review and field research review also helped bring out some conclusions about coaching supervision models. Although each one of these models has its strengths and weaknesses, a Quebecois model for accompanying and supervising experienced pastor-coaches should have these characteristics:

The Contract

First, good supervision and the accompanying of experienced coaches must involve a contract. As previously demonstrated, the definition of coaching often varies from one person to another, as do the presumed goals of coaching (especially among experienced pastor-coaches). Therefore, it is absolutely necessary for the experienced coach and the coach-supervisor to establish a common understanding of the objectives and limits of their coaching relationship before initiating the relationship. Hawkins and Schwenk address this issue in their *Seven-Eyed Supervision Model*; the first step of their model is establishing a contract:

> Before exploring the seven modes in a supervision session, it is critically important to develop a mutual contract for both the supervisory relationship in general as well as each specific session. […] The contracting can also clarify which modes might be most important for this particular supervision.[3]

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[3] Tatiana Bachkirova, Peter Jackson, and David Clutterbuck, *Coaching and Mentoring Supervision Theory and Practice* (Maidenhead: Open University Press, 2011), Kindle location 733, 747.

The coaching contract is especially important if the coaching relationship takes place within a professional setting (involving supervisors, etc.) because the type of coaching will inevitably affect the relationship between the two participants. In this way, the participants in such a situation can maintain a professional but friendly coaching relationship, while remaining friends outside of the consultations.

Generally speaking, coaching supervision takes place within a professional context. Coaching supervision may take on different forms, from one experienced coach to another. This is why the contract is important: it allows both parties to establish their expectations. The contract is necessary for preventing potential problems within the relationship. Here are some of the kinds of details that should be discussed, understood, and agreed upon as part of the contract:

- What is the duration of the contract?

- How frequent will the meetings be?

- How long will the meetings be (individual duration)?

- What will the type of coaching be: professional, friendly, reflective, or holistic?

- What objectives would the pastor-coach like to attain?

- What tools will be required (books, questionnaires, courses)?

These elements are to be addressed at each meeting. It is the coach-supervisor's responsibility to keep the coaching relationship within the boundaries of the contract – unless, of course, a specific need arises in which both parties agree to put the contract aside for a period of time in order to address the need.

There is no coach-supervisor who can meet all the needs of an experienced coach. Such a person simply does not exist. That being said, neither party should hesitate to

suspend or terminate a coaching relationship if the competencies or personality of the peer-coach are not compatible with the expectations of the pastor-coach, or if there is uneasiness between the two parties.

The Goals

In accordance with the preceding list of elements, the contract must enumerate the precise goals of the coaching relationship. Some experienced coaches will want to focus on improving their coaching abilities, while others will want support in more personal areas, such as family. Goals are important, as they may be the source of many frustrations when there is a disagreement in vision and direction. Setting specific goals does not mean that they cannot be corrected or modified over time as long as both parties agree upon the changes.

The Relationship Between the Experienced Coach and the Coach-Supervisor

Supervision models have highlighted the importance of the context of the experienced coach's relationship with the coach-supervisor. Some supervision models facilitate the relationship more than others. For example, there are some advantages to peer-coaching groups, but the relationship between the pastor-coach and the group leader is much weaker than in the one-on-one coaching model. As will be discussed in this chapter, Quebec culture values intimacy and relational quality, as it is fundamental to relational health. Therefore, in the context of this study, the chosen model has to facilitate the relationship between the experienced coach and the coach-supervisor.

Lastly, the literature review highlighted several reasons that experienced coaches do not become involved with in ongoing coaching relationships. These can be divided into internal and external obstacles as in the following list:

Table 6. Obstacles to Coaching Experienced Coaches

The following chart summarizes some of most common obstacles that coaches who coach experienced pastor-coaches face.

Internal	External
Fears	Lack of human resources
Pride	Unhealthy environment
Upstart	Incompetent supervisor(s)
Stubbornness about his way of doing things	Absence of coaching culture
Independence	Lack of accountability
Lack of energy	
Lack of time	
Unpleasant past experiences	

The third step of practical theology is that of the Normative Task. Osmer describes this step as involving the use of "theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from 'good practice.'"[4] Scripture provides several insights into the ongoing development of pastor-coaches by means of support from peer-coaches. First, the Bible

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[4] Osmer, *Practical Theology,* Kindle location 92.

shows that this practice is in accordance to God's creative plan. Because all men were created in God's image and likeness, they were created to be in a relationship with their peers in order to fully prosper. There is nothing more central to God's will for believers than for both young and old spiritual leaders to be in continuous relationships with their peers. Therefore, it would be against the divine design for the young believer to acknowledge his need for others, but as he matures, to begin to believe that he no longer needs others to continue on his journey. God said, "It is not good that the man be alone!"[5] That is why, although the contemporary "coaching" discipline is relatively new (about one century old), from God's perspective, it has always been his will that human beings, both young and mature, be in relationships with one another – through family, marriage, and local communities. This need to socialize is also manifested in the theological concept of the body of Christ. The apostle Paul writes to the Corinthian church: "but in fact God has placed the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body. The eye cannot say to the hand, 'I don't need you!' And the head cannot say to the feet, 'I don't need you!'[6] God has created the Church so that all of its members need one another in order to be complete – a symbiotic relationship, which mirrors the human body.

The second conclusion presented within the normative framework is that of discipleship[7] as a biblical practice similar to coaching. From a general point of view, and particularly within the context of the Old Testament (OT), biblical discipleship is first

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[5] Genesis 2:18.
[6] 1 Corinthians 12:18-21.
[7] 'Discipleship' is an accompaniment relationship in which an experienced person passes on his or her knowledge and spiritual experience to a protégé.

expressed in God's relationship with the believer through his concern for the development of his children. God accompanies the believer in a consistent and ongoing manner to look after him and his development.[8] This accompaniment model is also manifested in the relationship of God to his people – particularly in the training of leaders in the OT and more clearly, in the New Testament (NT).

In the OT, there are some discipleship relationships between leaders such as Moses and Joshua, and Elijah and Elisha. While the OT is replete with examples of one generation discipling the next, we do not find second-generation models like those in the NT.   More specifically, second-generation discipleship is found throughout Jesus' ministry and was used as a model by the apostles. Jesus' last words are significant, as he commands the disciples to "go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you."[9]

Lastly, in the relationships of Barnabas, Paul, and Timothy, we find a concrete example of intergenerational discipleship. Paul commands Timothy: "and the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others." Thus, Barnabas discipled Paul, who in turn discipled Timothy, who was to train reliable people to disciple others.[10]

These scriptural discipleship models generally encompassed seven dimensions. First, the majority of the time, the relationship was between two people (Though we might consider the relationship of Jesus with his disciples to be a form of primary peer-

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[8] Deuteronomy 4:31; 31:6, 8; 1 Kings 6:13; 8:57; Isaiah 42:16; Jeremiah 1:8; Matthew 28:20; John 14:16; Hebrews 13:5.
[9] Matthew 28:19-20.
[10] 2 Timothy 2:2.

coaching). Second, this relationship was ongoing, close, and intimate. The two protagonists spent considerable time together and indeed, many times, they lived together. That way, the disciple learned not only from his master's instruction, but also from his example. Third, this relationship was also very affectionate. There was a genuine fraternal love that inhabited both the master and the disciple. Fourth, there was a didactical dimension to their relationship. The master took every opportunity to teach his disciples, so that their training would be complete. Fifth, the master's training included correction when it was necessary. Sixth, the discipleship relationship included a holistic dimension, emphasizing the development of the disciple's character or discipleship skills. Lastly, discipleship had, as its goal, the delegation of authority. The purpose of this training was autonomy and reproduction – to enable the disciple to perform the same type of ministry by training others. These seven dimensions can also be applied to the relationship between an experienced pastor-coach and a peer-coach, as long as the expectations are well-defined. As was previously highlighted, pastor-coaches also need to grow as disciples.

The last step of practical theology is that of the Pragmatic Task. Osmer defines it in the following way: "The task of forming and enacting strategies of action that influence events in ways that are desirable."[11] The following conclusions stem from the interviews that the author conducted with eight experienced pastor-coaches as part of the qualitative research for this dissertation.

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[11] Osmer, *Practical Theology,* Kindle location 2064.

A Clear Notion of Coaching

First, as was pointed out in the conclusion to the literature review, the relationship between a pastor-coach and a peer-coach requires a clear definition of coaching. The experienced pastor-coach's conceptions of coaching will necessarily influence his openness to an ongoing coaching relationship with the peer-coach. As Pierre Bergeron highlights, if a pastor-coach really understands his discipline, it is difficult to imagine that he would not incorporate it into his own life. Bergeron goes as far as to say that a pastor-coach who does not have a coach is behaving in an inconsistent manner. Similarly, a pastor-coach's previous coaching experiences (as a protégé) will affect his desire to be accompanied by an experienced peer-coach. If his experiences were positive, the pastor-coach will most likely want to replicate this experience with a peer-coach.

The Specific Qualities of a Peer-Coach

This research has also demonstrated that pastor-coaches have very specific expectations about the qualities of an ideal peer-coach. An individual must be credible in order to be qualified to perform the role of peer-coach. In the analysis of the interviews presented in Chapter 5, seventeen qualities were used to describe a peer-coach. They can be grouped into three categories: experimental, spiritual, and general.

Experimental

The first category of qualifications can be described as the lure of experience. Lack of credible experience is the principle reason that the majority of pastor-coaches do not have a peer-coach: they cannot find an experienced coach who is able to accompany them at their current stage of development. It is not surprising that the term 'elder' (πρεσβύτερος, *presvyteros*), which is used in the New Testament to describe someone

responsible for the church, "refers to someone [who] is 'ripe with age.'"[12] Many of the pastor-coaches interviewed emphasized the importance of having a peer-coach who is credible. Not only should he have experience, but also this experience must be convincing; he must have demonstrated his character and abilities in practice.

Spiritual

The second category of qualifications pertains to the spiritual maturity of the peer-coach. He must be filled with the Holy Spirit,[13] and he must be able to love and demonstrate compassion. Naturally, this qualification is included in the requirements for bishops recorded in 1Timothy 3:1-7, as well as those of elders mentioned in Titus 1:5-9. It was also pointed out that the peer-coach must be able to speak with courage and in truth so as to respectfully call attention to any faults or inconsistencies in the life of the pastor-coach. It would be impossible to describe this last quality without bringing up the importance of discernment – that is, speaking the truth at the appropriate time. Discernment on the part of the peer-coach is essential for accompanying a pastor-coach beyond his current stage of development. The peer-coach must be able to understand and accompany the pastor-coach as he is faced with certain challenges, following the natural pace of his development. Furthermore, the peer-coach must possess the wisdom that is required to exercise such discernment.

Coaching that is founded on the Gospel leads the peer-coach to adopt an attitude of humility vis-à-vis his protégé. As alluded earlier, the peer-coach must be constantly

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[12] Spiros. Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN, U.S.A.: AMG Publishers, 1993).
[13] Ephesians 5:18; Galatians 5:22-23.

aware that he shares the same human nature as his protégé; he faces the same kinds of challenges because of his proclivity to sin. Therefore, the peer-coach must not accompany the pastor-coach with an air of superiority but rather with the heart of a servant, with the desire to help the pastor-coach in his walk with and service to God. This is why he needs to practice introspection, to self-analyze, and to be continually on the lookout for areas in which God wants him to grow. Consequently, the peer-coach must be open to criticism from his protégé. He should be receptive towards new ideas and new ways of doing things. Some people see this openness as a form of curiosity, as the desire to learn and understand others' points of view.

General

Regarding general qualities, it is necessary for the peer-coach to be organized. That is, he should follow a very precise model, since he is the one responsible for abiding by the contract that he established with the pastor-coach. The peer-coach must also be disciplined enough to prepare for meetings in advance, paying special attention to the selected mode of communication, and must carefully reflect on each meeting after it is over. This organizational quality will also be reflected in the peer-coach's ability to manage other priorities in his life (e.g. his family and ministry) as an example to his protégé.

The second of the general qualities is one of the most fundamental. In the majority of coaching models, the ability to listen is cited as a primary skill. Genuine listening is very demanding, and few people are able to do it properly. Skillful listening requires much intuition, reflection, attention, and intelligence, which require great effort from the spirit, soul, and body.

The next general quality that the peer-coach must possess is an aptitude for asking good questions. As with the previous skill, one of the greatest qualities sought after by a coach is the ability to know when and how to ask good questions. In fact, some have described the act of coaching solely in terms of this ability. Good questioning, within the coaching relationship, has the goal of helping the protégé better understand himself, rather than satisfying one's own curiosity. Sessi Hounkanrin describes effective questioning in the following excerpt: "To effectively question is to dare to open a field of possibilities, new perspectives and alternatives that did not exist before. It is accepting to let go of your obsessive will for control (conversations, situations, relationships [...])"[14]

Even if the peer-coach already knows the answer to a question, he may ask the question in order to help the protégé gain a clearer understand of how he can improve. Questioning eliminates all circular reasoning, causing the protégé to break free from habitual thought patterns and consider the problem from a different perspective.

The last general quality of a peer-coach is that of holding the pastor-coach accountable for his own choices. The success or failure of accompaniment, therefore, hinges on the protégé. Ultimately, he is responsible for the objectives he has set, as well as for the strategies and steps he has taken toward the achievement of those goals. This is why a segment of each coaching session is dedicated to accountability. The peer-coach is not a savior figure for the pastor-coach to rely on for his success or survival. Rather, he is an integral instrument in the development of the protégé.

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[14] https://plus.google.com/xxx/about, "La questiologie : l'art de poser la bonne question…au bon moment," *Chapitre québécois de la International Coach Federation | ICF Québec*, March 10, 2015, http://icfquebec.org/cq-article.asp?i=224.

In the end, all of these traits are essential. The pastor-coach who desires to be accompanied must know how to choose a peer-coach who will facilitate his development. As mentioned in the paragraph about the coaching contract, certain peer-coaches might be excellent at achieving certain objectives while others may be more effective at tackling different objectives.

The Relationship Between the Pastor-Coach and the Peer-Coach

One of the main reasons given by the interviewees for the lack of coaching of experienced pastor-coaches within French-speaking evangelical churches in Quebec is the fact that we use the same accompaniment model for young pastor-coaches as we do for experienced pastor-protégés. However, as was pointed out in the conclusion to Chapter 2, the type of accompaniment must go from being a directive model (mentoring) to an equality model (coaching). Most experienced pastor-coaches are no longer looking for directive and holistic relationships. They want a relationship in which they are treated as equal to their coach and in which they can address issues that are specific their needs and objectives.

Responsibility for the Coaching Relationship

In contrast to the coaching relationship between a young protégé and a pastor-coach, the pastor-coach is the one responsible for the success or failure of the coaching relationship. It is up to the pastor-coach, not the peer-coach, to initiate the relationship and establish the goals. The commitment of the pastor-coach in the coaching relationship is voluntary; while in the case of the training of young pastors in Quebec, the coaching relationship is mandatory.

The present study has also revealed different obstacles to the coaching of pastor-coaches by peer-coaches. The major obstacle to coaching pastor-coaches is pride: the firm conviction that a person knows enough and does not need to keep learning. Another serious obstacle is lack of time. Because pastors have many responsibilities, it is not uncommon for them to conclude that their own need for a coaching relationship is secondary. The third most common obstacle is laziness. The pastor-coach may become too comfortable with his current stage of development and therefore refuse to invest in a coaching relationship. Fourth, in parallel to the preceding obstacle, the pastor-coach may not want to further his development because of the effort involved. Maintaining a relationship with a peer-coach requires intentionality and courage, as the purpose is to overcome personal, spiritual, and/or professional shortcomings. Fifth, fatigue resulting from age or extensive ministry involvement may weaken a pastor-coach's motivation to further his development. Sixth, a lack of priorities may also be an obstacle to training. That is, the coach may regard coaching as unimportant and therefore be unwilling to make time for a coaching relationship. The belief that coaching is unimportant may be due to an uneven agenda, a lack of organization, or an inability to maintain a relationship with God. Finally, a pastor-coach may not want to be accompanied by a peer-coach because the latter lacks the necessary qualifications or credibility.

External obstacles may include difficult ministry contexts in which the pastor-coach is not being encouraged or supported by his church council. In the same way, the pastor-coach may be in the midst of ministry crises at the church where he serves. Alternatively, he may be undergoing a personal crisis, such as a severe illness or some other calamity. Other external obstacles to coaching include social and cultural

impediments, such as the peer-coach's lack of relational skills. For pastor-coaches in Quebec, relationships are a priority. If the coach does not hold himself accountable to a church council or to other pastor-coaches, this may have a negative influence on his desire to be involved in an ongoing coaching relationship. The pastor-coach's perception of authority is another factor that may negatively influence his desire to be accompanied by a peer-coach. People from Quebec do not always have a healthy rapport with authority figures, and as a result, some pastor-coaches may perceive a relationship with a peer-coach as being threatening.

These obstacles may be overcome with an accurate, professional, and biblical understanding of coaching. The pastor-coach has to be convinced of the benefits of this practice or else obstacles will overtake motivation. Second, many obstacles may be eliminated if a clear notion of the importance of ongoing coaching is well communicated and understood during the training of young protégés. Third, when a healthy culture of ongoing coaching is present in the life of the pastor-coach, it eliminates many fears and encourages participation. Even if some advantages are lost in a group of peer-coaches, this type of coaching greatly contributes to the institution of a coaching culture.

One of the greatest needs revealed throughout this research, and especially highlighted in the literature review in Chapter 6, is the amount of human resources required to accompany experienced pastor-coaches in Quebec. As previously noted, the ministry has struggled to provide these resources. In order to take part in an association of churches and preserve our own seminary, it is proposed that SEMBEQ take on the responsibility of producing the resources required to meet these needs. Thus, one of the principle objectives for ministry leaders in Quebec would be to create a model program in which advanced coaching courses would be offered. These courses would give pastors-

coaches the tools needed to effectively accompany and supervise their peers. Secondly, a

peer-coaching group should be created with the purpose of organizing periodic meetings

in which pastor-coaches could be mutually encouraged and where they could share the

different challenges that they face (This group would be an alternative solution due to the

lack of available peer-coaches). Finally, it will be necessary to create a certification

program in order to train competent peer-coaches to accompany and supervise both

practicing pastor-coaches and those in training. Presently, there is very little basic

training in the discipline of coaching among evangelicals in Quebec. Moreover, there are

currently no existing programs for the training of peer-coaches.

The Foundation for the Relationship

Finally, the present study has clearly demonstrated the difference that spirituality

– and, in particular, the Gospel of Jesus Christ – brings to the relationship between the

coach and protégé. We can summarize Trevin Wax's definition of the Gospel as follows:

the Gospel is the good news of God. This good news is "biblical, theological and salvific,

historical, apostolic, and intensely personal."[15] Thus, the truths of the Gospel inevitably

affect the coaching relationship for believers. The Gospel is present throughout all of

human history and necessarily affects every dimension of human life. In other words,

God is not absent from his creation; rather, He is sovereign over and interacts with

creation, especially with humans. For born-again believers, the Gospel must play a part in

the coaching relationship. Indeed, it is the Gospel that gives purpose to coaching. This

spiritual dimension is so crucial that it prevails over all other factors, including the

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[15] "Gospel Definitions."

competencies of the pastor-coach. The Gospel affects the coaching relationship in three particular ways:

The Relationship of the Participants with God

First, the Gospel affects the believer's relationship with God. The believer's most important relationship is "vertical," so to speak. The peer-coach and the pastor-coach are eternally reconciled to God, and it is their relationship with God that drives them into a horizontal relationship with one another. Gospel-believing coaches are first and foremost children of God; they are members of His family. This means they are equals, sharing the same privileges as all members of God's family. As members of the same family, believers are called to live interdependently – to maintain a relationship with their spiritual relatives. By understanding their identity as children of God, believers desire to be accompanied in a relationship in which they can further develop this identity.

The Gospel also allows us to explore our shared identity with Adam. This inevitably affects our relationships with our brothers and sisters in Christ and, consequently, our coaching relationships. Our equality with Adam, because of our sin, bears evidence to the equality between the peer-coach and the pastor-coach. The universality of human sin nature also establishes grounds for understanding and empathy by exhibiting grace and forgiveness toward one another. This awareness of our sin nature and the weakness of the human spirit, in turn, causes us to realize our great need for divine intervention in the form of the Holy Spirit.

Identifying the Objectives

That the Gospel is the foundation of the believer's life also affects which objectives believers pursue. Contrary to the secular world, believers are oriented toward the will of God as revealed in Scripture. They have a foundation in which certain objectives, such as the commandments of God and resistance to sin, must be pursued above other objectives. The pastor-coach and the peer-coach must first see themselves as disciples of Christ Jesus in pursuit of Christ-likeness. In describing the ultimate objective for the advancement of the Church, the apostle Paul exhorts the gifted Ephesian men[16] to perfect the children of God in order for them to resemble Jesus Christ, the ultimate model. Thus, the development of the pastor-coach must involve the improvement of his character and his sanctification. To put it in practical terms, biblical coaching should aim to elicit the fruit of the Spirit,[17] to encourage altruism,[18] to hone the qualifications of elders,[19] and to foster the humility of a servant's heart.[20] Furthermore, the Bible teaches about the motivations of the heart (what some of the interviewees called "blind spots") and how these should be addressed within the coaching relationship.[21]

This study has also revealed, on several occasions, the desire of pastor-coaches to lead their protégés towards the will of God, which is good, pleasing and perfect.[22] This includes helping protégés develop their spiritual gifts and the abilities that God has given them.

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[16] Ephesians 4:11-16
[17] Galatians 5:22-23
[18] Acts 20:35
[19] 1 Timothy 3:1-7; Titus 1:5-9.
[20] Mark 10:42-45
[21] Psalms 139:23-24; 1 Timothy 5:24; Hebrews 4:12.
[22] Romans 12:2.

The Power of the Holy Spirit in Our Walk

Finally, the Gospel demonstrates that the believer has the potential for true development through the power of the Holy Spirit.[23] The Holy Spirit is not simply a mysterious force that manifests itself upon invocation. Rather, he is the third person of the Trinity. Therefore, Gospel-based coaching necessarily involves three persons: the pastor-coach, the peer-coach, and the Holy Spirit. The Holy Spirit, being a member of the Trinity, must be consulted through prayer throughout the entire coaching process – whether in preparation for, during, or after a consultation.

The research also revealed that the experienced pastor-coach's personal relationship with God, as exhibited in his reading Scripture, praying, or participating in spiritual retreats, also influences his desire to be accompanied by a peer-coach. The Holy Spirit sustains the desire in his heart to continue developing on a personal as well as professional level.

Summary

In conclusion, coaching experienced pastor-coaches within Quebec's French-speaking evangelical population is possible and desirable. Although there are many challenges, the present study has uncovered several possible solutions to these challenges. If properly applied, these solutions will make a difference in the development of experienced pastor-coaches. They will also have an impact on the training of young leaders and pastors who can, in turn, effectively train and equip other pastor-coaches.

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[23] Matthew 26:1; Romans 8:3-7; 1 Corinthians 10:3.

In a context in which the ongoing coaching of experienced pastor-coaches is valued and encouraged, a culture of ongoing training and development can be established over time. As the apostle Paul seems to suggest in 2 Timothy 2:2, creating this culture will require the efforts of several generations. The good news is that, as this discipline gains momentum, we can hope that the coaching literature and other resources will continue to expand so as to encourage the proliferation of coaching. It is to this end that the present research makes its modest contribution.

APPENDIX A

INTERVIEW QUESTIONS

1. Have you ever been coached in your life? If so, how was your experience?

2. What coaching training did you receive to become a coach today?

3. Are you currently a coach and if so, to how many people?

4. Are there coaches among the people you coach?

5. What coaching plan do you use with your protégé?

6. What characteristics do you look for in a protégé?

7. What are the main resistances you encounter in your coaching?

8. How do you deal with protégés that are difficult to coach?

9. Do you see a difference between coaching a coach and a non-coach?

10. If you need help in your coaching, where do you go to get it?

11. How do you share your life with your protégé?

12. What are the strengths of your coaching?

13. What are the weaknesses of your coaching?

14. What do you do to work on your weaknesses?

15. In what areas of your coaching have you improved in the last five years?

16. Do you have a training plan to improve your coaching over the next five years?

17. Name the reasons why a coach might stop growing personally and professionally?

18. Are you currently being coached? Why or why not?

19. If you had to choose a coach today, what characteristics would he have and why?

20. Please describe what a perfect relationship with that coach would look like.

21. Must French-speakers do coaching a particular way? Is it different among English-speakers?

22. What role does the Gospel play in a coaching relationship? (What is the difference between a Gospel-centered coaching relationship and a secular one?)

CONSENT FORM

Title of the research: "Coaching the Coaches: A Model for Coaching experienced pastor-coaches in French Evangelical Baptist Churches in Quebec."

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You are invited to participate in research that will explore the challenges to the coaching of experienced pastor-coaches in French Evangelical Baptist churches in Quebec. The current research falls within the academic discipline of practical theology. The project will look into the experience of current and future leaders within Francophone Baptist churches in Quebec. We will examine the coaching of experienced pastor-coaches, the resistance to their ongoing development, and how support that is in accordance with the Bible and the gospel can be provided.

In an effort to analyze the current experience of seasoned pastor-coaches and to identify obstacles to their being coached on an ongoing basis, we will use two research models: Swinton and Mowat's, and Osmer's. These authors propose similar models, each of which involve four steps. During the first phase of research, we will try to draw an accurate picture of what is being done in the coaching domain in general within Quebec's French-Canadian evangelical churches. The second phase will focus on how coaching is being conducted among church leaders, and why the near absence of continuing development is problematic from their perspective. During the third stage, the study will compare what is being done among French-Canadians in Quebec with what the Bible says on the subject and what was the practiced throughout church history. That is, we will examine the French-Canadian cultural practices through a biblical lens. In this way, we can inspire change in our culture by understanding the normative coaching models that appear throughout the Bible. Finally, during the fourth phase research, the data from the first three steps will be used to propose coaching and training principles for the continuing education of pastor-coaches—one that is adapted to their context and is in tune with biblical principles.

The study will follow a qualitative research method. In the method adopted, information is gathered through the use of semi-structured interviews lasting forty-five to ninety minutes each, during which there will be a series of predetermined, open-ended questions that will have been previously distributed to the participants. For analysis purposes, the interviews will be recorded and transcribed with the participants' permission. The interviews will then be analyzed and incorporated into the written report.

The eight candidates chosen for the research are all pastors and experienced coaches. Five of them are in the 50- to 65-year-old age range, and three of them are 30 to 50 years old.

May it be clear that your participation is voluntary. After the interview, you will receive a copy of the analysis that will be done based on your responses during the interview. You can have any section extracted that you do not desire to be a part of the research. You will also be at liberty to dialogue with the interviewer. It is noted that your decision to participate or not, will have no effect on your relationship with the interviewer. This project has no known risk factors.

This study project has been approved by the *Institutional Review Board* of the *Gordon-Conwell Theological Seminary* and the observance of their recommendations is an indispensable condition of the realization of this research.
If you have questions about your rights as a participant, please contact the Co-Chair of the Institutional Review Board, David A. Currie, at: dcurrie@gordonconwell.edu; 978-646-4176

Important Reference Information

Your name: _____

Your age at the time of the interview: _____

Your position or title at the time of the interview:

_____

Date and location of the interview:

_____

Before the signing of this document

In signing below, you are accepting to participate in this research project. It is important to ensure that all your questions have received a satisfactory response and that you understand the research well. If you choose to participate in this research project, a copy of this document will be bestowed to you. Furthermore, you will be sent a summary of the conclusions of this research report.

I accept that the interview be recorded and transcribed.

Name: _____ Signature :_____

Date: _____

The interviewer's signature: _____   date: _____

APPENDIX C

DISCIPLESHIP OF LEADERS AND CHURCH HISTORY

The discipleship and training of church leaders did not end with the apostolic era, but has continued throughout the Church's history. Brian Williams, the author of *The Potter's Rib,* writes on this matter*:*

> Throughout the history of the church various means have been employed to prepare persons for ministry. Historically the preparation of ecclesial leaders was accomplished through monasteries, cathedral, schools, universities and finally, in seminaries, Bible colleges and training institutes.[24]

> We can divide the church's leadership training history into five main periods. During the first period (100-500), church leaders were trained primarily by bishops. During the second period (500-1000), they were trained by monks in monasteries. The third period (1000-1500) was marked by the influence of universities. The fourth period (1600-1800) saw a reformation in leadership coaching, and the return of church-led discipleship and training. Finally, during the 19th and 20th centuries, the development of church leaders returned to the seminaries. From the end of the 20th century until now, there has been a growing movement to place the duty of coaching ministry leaders back into the hands of local churches. Some examples of this latest movement are SEMBEQ,[25] Immerse,[26] and BILD International.[27]

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[24] Williams, *The Potter's Rib: Mentoring for Pastoral Formation*.53.

[25] http://sembeq.qc.ca/gapdfc.html

[26] "We Love the Local Church," accessed November 25, 2014, http://www.nbseminary.ca/immerse.

[27] "BILD International: Church-Based Theological Education and Leadership Development - BILD International," accessed November 25, 2014, https://www.bild.org/.

The First Period (100–1000 AD)

There is little information on discipleship, mentoring, or coaching in the church during the first period (100-1000 AD).[28] During the first century, leadership training was administered primarily by apostles. They established the doctrinal foundation on which the church was built.[29] J.M. Nicol, author of *Précis d'histoire de l'église*, writes: "At the end of the century, the Gospel was preached almost everywhere in the Roman empire. Christian doctrine was formulated and kept from heresies. A supple but sufficient organization was established among Christian communities… the apostles were faithful to their Master's commandment."[30] The theologian Harold Rowdon also explains that the training of church leaders at that time was done through the agency of charismatic gifts. He quotes Funk-Henner, who summarizes his thoughts as follows: "the methodic teaching of the art of ruling souls took the place of the extraordinary effusion of spiritual gifts or charisma which had so largely contributed to the instruction and direction of the newly born Church in the apostolic age."[31] Still, according to Rowdon, the responsibility of training spiritual leaders fell upon the bishop. It was within the context of close relationship that the bishop influenced his protégés, as he emphasizes: "this intimate personal association of the bishop with his clergy was a source of inspiration and direction to untried clergy."[32]

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[28] Harold H. Rowdon, "Theological Education in Historical Perspective," *Vox Evangelica*, 1971, 7 edition. 75.

[29] Galatians 2:20.

[30] J. M. Nicole, *Précis d'histoire de l'église* (Nogent-sur-Marne, France: Éditions de l'Institut Biblique, 1972), 20.

[31] Harold H. Rowdon, "Theological Education in Historical Perspective," 75.

[32] Ibid. 75.

At that time, the churches were relatively independent from one another.[33] The official training of church leaders started to come together only around the second and third centuries. Gradually leadership qualifications were established, and the training procedures needed to obtain a position in the church were in place. The candidates had to be tested before beginning their tasks as clergymen. In order to prevent heresy in the church, the clergy had to be trained to be able to defend the faith.[34]

This period was also marked by great physical persecution and heretical teaching. According to the author and pastor Rick Lewis, at that time the Roman empire was in decline, which caused the church great suffering. As a result, thousands of Christians fled to the Near Eastern deserts in order to escape persecution.[35] During that period, mature believers, known as "Desert Fathers," became mentors to other believers."[36] They founded many monastic communities. According to Lewis, leaders such as Antony of Egypt (d. 356), Evagrius Ponticus (d. 399), and John Cassian (d. 435) were sought after by believers looking for council and direction.

The coaching of the time was a form of individual accompaniment. Lewis reports that the writings of Basil, bishop of Caesarea (d. 379), urged Christians to find a suitable person "who may serve you as a very sure guide in the work of leading a holy life." Basil warned them "to believe that one does not need counsel is great pride."[37] In his book *The Potter's* Rib, Brian Williams provides important information from Augustine of Hippo's

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[33] Nicole, *Précis d'histoire de l'église*, 18.

[34] Harold H. Rowdon, "Theological Education in Historical Perspective." 76.

[35] Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line*, 2009, Kindle location 881.

[36] "Desert Fathers," *Encyclopedia Britannica*, accessed November 20, 2014, http://www.britannica.com/EBchecked/topic/159056/Desert-Fathers.

[37] Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line*, 2009, Kindle location 889.

(354-430) notes on mentorship. Augustine's reputation as a philosopher and theologian is widely recognized, and his ministry took place mostly in Hippo Regius (now Annaba, Algeria). Williams notes that Augustine believed in the mentoring of emerging church leaders. When he was ordained as the only bishop of the city of Hippo, he began an innovative training program for future servants of the church and invited them to live in the bishopric community. Williams refers to another biographer on the topic: "Augustine recognized that he could tender no greater service to the Church in his part of the world than to prepare new priests for service, largely educated under his supervision, in his own house, and largely by his own efforts, for there was obviously quite a shortage of priests "with adequate intellectual education," practical training, and spiritual formation."*[38]*

Because he himself was self-educated, Augustine believed in looking after up-and-coming leaders and prescribed a daily reading program, thereby providing protégés with a well-rounded training program. Augustine believed that the coach and protégé relationship had to be done within the context of a friendship. Williams summarizes Augustine's conception of friendship in five points. First, through his letters, he taught that true friendship is authorized by God.[39] He believed that friendship was a gift from God, as are all other virtues. Second, friendship must be founded on Christ.[40] "Third, friendship must be based on the true knowledge of the other person's strengths and weaknesses."[41] Fourth, Augustine believed that friendship was possible only between true

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[38] Williams, *The Potter's Rib*, 2005, 197.
[39] Williams, *The Potter's Rib*, 2005, 197.
[40] Williams, *The Potter's Rib*, 2005, 198.
[41] Williams, *The Potter's Rib*, 2005, 198.

believers.[42] Lastly, he considered friendship to involve the sharing of sorrows and struggles. Williams quotes these beautiful words by Augustine on this matter:

> If poverty pinches, if grief saddens, if physical pain unnerves us, if exile darkens our lives, if any other misfortune fills us with foreboding, let good people be present to us, people who know how to "rejoice with those who rejoice" as well as to "weep with those who weep" (Rom. 12:15), people who are skilled in helpful words and banter. If such people are with us then in large measure our bitter trials become less bitter, the heavy burdens become lighter, perceived obstacles are faced and overcome. But He who makes them good by His Spirit affects this in and through them.[43]

By reading Augustine's letters, we discover his enthusiasm for the training of novice leaders. Williams comments: "each letter was the result of Augustine's theological reflection and deliberation upon the immediate pastoral and ecclesial concerns of the clergy."[44] He then concludes: "Augustine's model was imitated throughout northern Africa and by several of his friends and disciples… […] as Van der Meer concludes, "an excellent atmosphere for training candidates for the priesthood.""[45] Augustine also liked to incorporate questions into his training regimen. In fact, he once wrote that "there is no better way of seeking truth than by the method of question and answer."[46] In his Master's thesis, François Turcotte writes about this era:

> During the last period, the training of clergy members was mostly taken on by a bishop, as part of his tasks. Set in the buildings where all of the clergy life was spent, candidates to clerical ministry received [. . .] theological and ecclesiastical training. […] This model was characterized by the determining influence of the master's exemplary life, as well as by his thoughts transmitted to his disciples.[47]

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[42] Williams, *The Potter's Rib*, 2005, 198.
[43] Williams, *The Potter's Rib*, 2005, 199.
[44] Williams, *The Potter's Rib*, 2005, 201.
[45] Williams, *The Potter's Rib*, 2005, 197.
[46] Augustine and John H. S. Burleigh, *Earlier Writings* (Philadelphia: Westminister Press, 1953). 48.
[47] Turcotte François, "The training of workers by the Evangelical Baptist Seminary of Quebec in light of the training of pastors in New England in the 18th century (SEMBEQ, 2012)," 25.

These buildings were considered schools where disciples were trained by their masters. Turcotte elaborates on this point: "this collegial school had the goal [of preparing] as best as possible its candidates for the tasks awaiting them. Augustine taught those Scripture knowledge and comprehension [sic]. In addition, Augustine's disciples lived a communal life that favored the imitation of morality."[48]

During the fourth century, three large cities in the Roman empire played an important role in the development of churches throughout the empire, as highlighted by Dr. Gerald Bray, a professor at the University of Paris-Sorbonne:

> At the council of Nicaea in the year 325, you may recall that I said that there were three cities in the Roman Empire which were recognized as having special status: Rome, first of all, because, of course, it was the capitol; Alexandria, which was the leading city in the Greek-speaking world; and Antioch, also, of course, very important in the Greek-speaking world. The churches in these three cities were given special responsibility for overseeing developments in their respective parts of the world,[49]

From those cities, the first two theological schools were born: the catechetical school of Alexandria and the theological school of Antioch. These schools trained many priests and church leaders during the first period, which lasted until around 500 AD.

The Second Period (500–1000 AD)

Beginning in the fifth century, the "Desert Fathers" gave birth to prominent leaders such as "Patrick (d. 460), Brigit of Kildare (d. 524), Columba of Iona (d. 597),

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[48] Ibid. 27.
[49] Gerald Bray, "Theological Traditions of Alexandria and Antioch, BiblicalTraining.org," accessed November 27, 2014, http://www.biblicaltraining.org/library/theological-traditions-alexandria-antioch/church-history-i/gerald-bray.

Aidan of Lindisfarne (d. 651), and Hild of Whitby (d. 680)"[50] in Ireland and Great Britain.

One of the features of this stream of spirituality was the emphasis on the ministry of the

anamcara or 'soul friend.'[51] Lewis provides an accurate summary by Edward Sellner on

this discipline: "The stories and sayings of the Celtic saints clearly reveal that mentoring

and spiritual guidance were considered an important if not essential part of Celtic

Christian spirituality. All the saints seem to have been changed profoundly by these

relationships – whether they offered a compassionate ear or a challenging word."[52]

Rowdon sums up these five centuries of church leader training as follows:

> In summary, then, the earliest equipment for Christian leadership—over and
> above the basic religious experience and knowledge common to all—was to be
> found in charismatic gift, practical experience at lower levels of responsibility and
> the personal guidance and instruction of men of God who were either themselves
> in the front line of Christian service—as Bishops—or who were specially set apart
> for the task of giving instruction and leadership.[53]

Between the sixth century and the end of the first millennium, Asia and Europe

underwent drastic change during a period known as the Dark Ages. These centuries were

marked by tremendous ignorance and violence.[54] Again, clergy training was conducted in

monasteries.[55] Rowdon writes about this era: "once again, we see the stress upon the

episcopal duty to provide training, though it must be added that this training is now

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[50] Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line*, 2009, Kindle location 892.

[51] Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line*, 2009, Kindle location 889.

[52] Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line*, 2009, Kindle location 889.

[53] Harold H. Rowdon, "Theological Education in Historical Perspective." 77

[54] "The Dark Ages: Definition, History & Timeline," *Education Portal*, accessed November 27, 2014, http://education-portal.com/academy/lesson/the-dark-ages-definition-history-timeline.html.

[55] Harold H. Rowdon, "Theological Education in Historical Perspective," 78

related less to the understanding of Scripture and more to the performance of liturgical

and sacramental functions."[56]

The Third Period (1000–1500 AD)

During this period, the church moved away from the Bible's more intimate

discipleship model and toward group training. Europe was Christianized, and as a result,

the boundary between sacred and secular began to disappear.[57] According to the

theologian Harold Rowdon, in each city and village there were seasoned teachers who

discipled young, aspiring church leaders. Though monasteries continued to train the

clergy, a transition began to take place with the arrival of universities.[58] Lewis states that,

despite the fact that mentoring was done mostly by members of the monastic orders, there

were some exceptions.

One such exception was Bernard of Clairvaux (d. 1153).[59] It is hypothesized that

Bernard of Clairvaux maintained many coaching relationships through letters which he

sent to whomever sought his advice. Lewis described Clairvaux's coaching philosophy in

the following way: "the gospel life, with all its twists and turns, is too much for us to

handle alone. We need the counsel, guidance and support of others who will tread the

path with us. That person is the spiritual friend."[60] Thomas of Kempis (d. 1471), an

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[56] Ibid. 79.

[57] Harold H. Rowdon, "Theological Education in Historical Perspective," 79.

[58] Turcotte François, "Turcotte François, "The training of workers by the Evangelical Baptist Seminary of Quebec in light of the training of pastors in New England in the 18th century.", 32.

[59] Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line*, 2009, Kindle location 909.

[60] Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line*, 2009, Kindle location 909.

influential mentor during this period wrote: "take counsel with a wise and conscientious man. Seek the advice of your betters in preference to following your own inclinations."[61]

Rowdon mentions that, as new clergy entered the church, a form of mentoring arose in which there was a close friendship between the master and his students: "When colleges came in the late thirteenth century, they were primarily communities in which masters lived a common life under a warden. The course of studies for bachelors was the already stereotyped program of the seven liberal arts, comprising the Trivium (Grammar, Rhetoric and Dialectic) and the Quadrivium (Arithmetic, Astronomy, Music and Geometry)."[62]

The Fourth Period (1500–1700 AD)

Pastoral training during the 16th, 17th, and 18th centuries was deeply influenced by the reformation. As a result of the movement that was begun by the great reformers, believers could readily access and study the Bible, which lead to the return of a training model based on biblical coaching. Harold Rowdon states: "kingdom has argued that the churches in the Reformed tradition centered ministerial training upon the universities because they were largely under the control of the churches." Future ministry candidates no longer attended schools and universities for training, rather they lived with and learned from their teachers.[63] Lewis writes about Luther and Calvin:

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[61] Thomas, Aloysius. Croft, and Harold. Bolton, *The Imitation of Christ* (Mineola, N.Y.: Dover Publications, 2003), Kindle location 209.

[62] Harold H. Rowdon, "Theological Education in Historical Perspective," 80.

[63] Turcotte François, "Turcotte François, "The training of workers by the Evangelical Baptist Seminary of Quebec in light of the training of pastors in New England in the 18th century.", 44.

[…] both offered spiritual guidance to searching souls from many walks of life. It is impossible to gauge how extensive the practice was. Because of the individual and confidential nature of mentoring, few records remain of particular mentoring relationships. What we do have is in the form of letters, but this probably represents only a small portion of the mentoring being conducted compared with that being carried out via formal and informal conversations.[64]

According to Lewis, many of these letters were published, and some of them in great quantities, thus demonstrating the range of influence that the reformers had on those they trained. Traditional training programs were called into question and were replaced by more relational, human, and spiritually complete ones.

Pastoral training during this period was also influenced by a particular teaching known as the "inner light." The "inner light" doctrine, which was promoted by the Quaker movement, taught that the protégé was guided directly by God, without the help of a middleman.[65] The protégé had to learn to find direction through his relationship with God. Methodists also contributed to the coaching of church leaders, particularly through the ministry of John Wesley. Rowdon highlights the relational and practical aspect of the training offered by Wesley to aspiring ministers. He met with them often, taught them on such topics as theology, logic, and pastoral duties. Wesley had built a library of 50 basic volumes for the training of his students. He also insisted on putting the training into practice.[66] In a similar vein, Lewis writes: "Wesley (d. 1791) set up what could be termed a mentoring network through his Methodist class meetings across Britain. These groups

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[64] Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line*, 2009, Kindle location 917.
[65] Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line*, 2009, Kindle location 936.
[66] Harold H. Rowdon, "Theological Education in Historical Perspective." 86.

of a dozen persons plus a leader met for purposes of mutual spiritual nurture that included confession, encouragement and challenge."[67]

The Fifth Period (1800–present)

During the most recent period (from 1800 until the 21st century), we find teachers who thought that clergy training must also to take place outside the classroom. This was the case, for instance, in Cambridge with Charles Simeon (1759–1836), who invited all his students for teatime after class every Friday. During these meetings, they would have practical conversations about ministry and theology.[68] John Newton (1725-1807) also believed that pastoral training had to take place among peers. His mentoring style incorporated all of the elements of peer-coaching. Every other week, for more than thirty-one years, Newton and his friend Pratt led a men's group, known as the Eclectic Society, wherein members discussed different theological and pastoral matters.[69] Brian Williams describes these meetings in the following manner: "and so it goes, week after week, year after year, the members of the Eclectic Society meeting to discuss common questions of faith, practical ministry, exegesis, morality, theology, and spirituality". This group was comprised of mature believers who recognized their need to further their learning and education. Newton recommended new pastors to seek counsel and wisdom from more seasoned ones."[70] The author continues: "Therefore, evangelical clergyman who would honor their high calling could not afford to play at their vocation, nor could their

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[67] Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line*, 2009., Kindle location 936.
[68] Harold H. Rowdon, "Theological Education in Historical Perspective." 84.
[69] Williams, *The Potter's Rib*, 219.
[70] Ibid., 226.

parishioners afford for them to. Therefore, their formation for ministry by educator and mentor was of utmost concern to Newton, who spent much of his life mentoring and counseling pastors and divinity students."[71]

According to Turcotte, the 18th century was a prolific period for the training of ministry leaders within local churches.[72] It was at this time that New England underwent an unprecedented awakening. Upcoming church leaders desired to live alongside the preachers of the awakening after completing their college studies.[73] Following the New England awakening, a new training model, which can be described as "private teaching," began to take shape.[74] This new approach emphasized the importance of piety and the Holy Spirit's work in a candidate for ministry.[75] Just as during the awakening era, pastors in training learned by living with their teachers.[76] The "private teaching" model was successful because it produced high-quality pastors. The principle was very simple. To train good pastors, a seasoned and successful pastor must be involved. It was a holistic training method that involved learning how to develop one's competencies, character, and family life by observation. Quoting one of the pastors who undertook this type of training, François Turcotte writes: "living in his family, observing how he went out and came in, how he walked before his flock [...] enjoying his daily conversations, sitting under his ministry, and getting insensibly as it were, initiated into the duties of the pastoral office, by the light of his example, are among the most important benefits

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[71] Williams, *The Potter's Rib: Mentoring for Pastoral Formation,* 221.

[72] Turcotte François, "Turcotte François, "The training of workers by the Evangelical Baptist Seminary of Quebec in light of the training of pastors in New England in the 18th century," 21.

[73] Ibid. 64.

[74] In "private teaching," the student lived with his mentor or coach, who provided theological instruction along with daily character formation through everyday life experiences.

[75] Turcotte François, "The training of workers by the Evangelical Baptist Seminary of Quebec in light of the training of pastors in New England in the 18th century," 68.

[76] Ibid. 71.

enjoyed in his school."[77] In the same way, Williams writes of John Newton: "we are not surprised, therefore, to find that many students lived with Newton and his wife as part of their preparation for ministry. Many of them, due to their dissenting views [of] the Church of England, had been disallowed from studying at Oxford and Cambridge."[78]

The 19th and 20th centuries were greatly influenced by the flourishing of philosophy and science. Pastoral training, mentoring, and coaching were replaced by formal education at seminaries and universities.[79] Lewis describes this phenomenon as follows: "training leaders for Christian service ministry became the exclusive preserve of theological academies, and the modernist spirit of rugged individualism and entrepreneurial leadership undercut traditions of pursuing a journey of discipleship in company with others."[80] In defense of these institutions, some teachers offered accompaniment tutoring in order to help prepare students for ordination.[81] For the most part, however, bishops had to impose themselves if they wanted to have an impact on their students in a personal way. Fraser de Manchester, a bishop who taught at that time, describes the situation this way: "if incumbents give a title to a young curate, it seems to me that the incumbent is just as much bound to teach the curate how to do the work to which he is called as a joiner would be to teach an apprentice his trade."[82]

Dietrich Bonhoeffer (1906-1945) did not live for a long time. He was executed by Nazis on April 9, 1945 at the Flossenbürg concentration camp in Bavaria. Despite his

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[77] David W Kling, "New Divinity Schools of the Prophets, 1750-1825: A Case Study in Ministerial Education," *History of Education Quarterly* 37, no. 2 (1997), 138-139.

[78] Williams, *The Potter's Rib*, 228.

[79] Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line*, 2009, Kindle location 936.

[80] Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line*, 2009, Kindle location 936.

[81] Harold H. Rowdon, "Theological Education in Historical Perspective," 83.

[82] Ibid. 84.

premature death, he was an inspiration for pastors, theologians, writers, and all those who believe in the necessity of coaching in theological and practical matters. Bonhoeffer lived in a very difficult place and time—namely, Germany during the Nazi regime—and this is what makes his writings even more precious. His high view of Christian fellowship and community had a tremendous influence on his lifestyle. For example, despite the instability of his country's governance and his opposition to the Nazi regime, Bonhoeffer worked towards the success of two clandestine seminaries (Singst and Finkenwalde.) During his relatively short life, Bonhoeffer was a mentor to numerous pastors and students at Singst and Finkenwalde. According to one author, those two schools were Bonhoeffer's greatest contributions.[83]

> This sermon section summarizes well Bonhoeffer's views on mentorship:
>
> "We call you [pastors] to order your lives anew. We have suffered long enough from the desire of individuals to go their own way and separate themselves from their brothers. That was not the spirit of Jesus Christ, but the spirit of individualism, indolence, and defiance. To a great extent it has done serious harm to our preaching. Pastors cannot perform the duties of their office alone. They need their brothers. We call you faithfully to keep regular times for prayer and for the contemplation and study of scripture every day. We ask you to claim the help of brothers who can discuss matters of concern with you and receive your personal confession. We impose on each of you the sacred duty to be available to your brother for this ministry. We ask you to come together to pray as you prepare your sermons and to help one another find the proper words."[84]

It was in Finkenwalde that Bonhoeffer truly lived these mentorship principles and came to model his coaching philosophy after the great Biblical coaches, including Jesus and Paul. As Williams reports:

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[83] Williams, *The Potter's Rib*, 240.
[84] Williams, *The Potter's Rib*, 238.

> Bonhoeffer wanted a genuine, natural community in the Preacher's Seminary, and this community was practiced in play, in walks through the richly wooded and beautiful district of Pomerania, during evenings spent in listening to someone reading, in making music and singing, and last but not least in worship together and holy communion. He kept entreating us to live together naturally and not to make worship an exception. He rejected all false and hollow sentiment.[85]

At this seminary, teachers and students were treated on par; everyone was equal.[86] The importance of learning from one another was well understood, as was the fact that they were in continuous training.

Fortunately, toward the end of the 20th century and the beginning of the 21st century, some scholars stepped up to the plate and become the guardians of this long line of leadership training. Among them were Evelyn Underhill (d. 1941), C. S. Lewis (d. 1963), Thomas Merton (d. 1968), and Henri Nouwen (d. 1996). Some of the prominent defenders of this discipline are still with us today: Richard Foster, John Malisons, Eugene Peterson, and Dallas Willard, to name but a few.[87] Today we find, in our Christian magazines and libraries, many resources that encourage the practice of coaching. The 21st-century church is gradually returning to discipleship, mentoring, and coaching as taught in Scripture. Whether it is for pastoral training or discipleship in general, accompaniment coaching is the fundamental discipline for holistic training. Lewis accurately concludes: "Mentoring is not merely a passing fad. It has been around for centuries and has deep roots in the Christian tradition and especially in the ministry of Christ himself. Although somewhat dormant through the modern era, mentoring is an

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[85] Williams, *The Potter's Rib*, 245.
[86] Williams, *The Potter's Rib*, 246.
[87] Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line*, 2009, Kindle location 936.

idea whose time has come once again because it is so well adapted to the personal hunger and vocational needs of the next generation of Christian leaders."[88]

Whether it is through the Bible, early, or modern church history, we find the discipline of coaching as being that of adequately training upcoming leaders for the enhancement of knowledge, ministerial competencies, and personal character. However, what the Bible and church history do not clearly reveal is the way those protégés were accompanied in the day to day. Was continuing education a concept that was present in spirit or in fact? Training new leaders was crucial, and coaching was the best tool to use, but how exactly were those leaders trained? Was it during bishop meetings where training was discussed? History does not give us a clear answer to these questions.

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[88] Lewis, *Mentoring Matters Building Strong Christian Leaders, Avoiding Burnout, Reaching the Finishing Line*, 2009, Kindle location 977.

APPENDIX D

PROPOSED MODELS FOR PASTOR-COACHING

This appendix builds upon the literature on the accompaniment of experienced pastor-coaches by peer-coaches, and is in line with what Scripture teaches on the subject. Following are some recommendations for pastor-coaches and peer-coaches, along with two models of how coaching (accompaniment) should be conducted, with particular reference to the training of experienced pastor-coaches in French Evangelical Baptist churches in Quebec. The models presented below are the result of the synthesis of the eight interviews conducted with the coaches described in chapter five.

The two coaching models are intended for a peer-coach and a pastor-coach or for groups of pastor-coaches. These models may resemble other existing models in some aspects, although they have four unique characteristics. First, the models were created for the francophone culture, wherein friendships play a predominant role. Quebec-dwellers give absolute priority to human relationships. Not to recognize this value would be to do a great disservice to the accompaniment process. Furthermore, these models primarily apply to the accompaniment of one experienced coach by another or to a team of experienced coaches working together to further individual development. As was addressed in the literature review, there are many coaching models which involve a coach and a protégé, but there are few coaching models that apply to an experienced coach that desires to be accompanied. Thirdly, because these coaching models are presented in the framework of French Baptist Churches in Quebec, the coaching relationships amply spill-over into the official coaching session framework. Relationships between pastor-coaches are prevalent, and as such, the influence of a peer-coach on a pastor-coach can be

exercised as much within the coaching session as during a trip to a local conference or at a fraternal assembly meal. Therefore, the effectiveness of a coaching relationship is more so a question of the culture within which accompaniment takes place, rather than a rigid framework for professional coaching. The fifth and final unique characteristic is that these models are founded on the Gospel which – more than anything else – differentiates them from secular models. The above overview of the existing research has clearly shown to the extent to which the spiritual dimension has been vital and fundamental to the accompaniment process.

A Universal Definition of Coaching

For the purposes of the current project, which is based on Francophone Evangelical Baptist churches in Quebec, *coaching* is defined as *the relationship between the peer-coach and the pastor-coach.* Within this relationship, an experienced pastor-coach accompanies the peer-coach – another established pastor-coach, who has been in ministry for a certain period of time – to develop his coaching competencies, or other pastoral, professional or personal skills.

According to a prior agreement between the two participants, the interview results were compared against the following three aspects of what accompaniment should resemble:

- This relationship is principally based on friendly and respectful terms, where each participant speaks openly about his life (in any way that may be helpful).
- This relationship exists primarily to help the pastor-coach reflect on his life and ministry, to be transformed into the likeness of Christ Jesus, to explore the will of God for his life, and to develop the gifts and talents that he has received from God.

- The two participants work together with the goal of establishing objectives and a plan of action for the pastor-coach in which he will voluntarily render himself accountable to his peer-coach.

<div align="center">The Qualifications of a Peer-Coach</div>

A beautiful metaphor that is used in the Bible for describing a peer-coach is that of a shepherd. We can also imagine the role of peer-coach as that of a shepherd of shepherds. According to certain commentaries, the title 'bishop' has been used throughout church history to distinguish the pastor (ποιμήν, *poimín*) from the supervisor of pastors (ἐπίσκοπος, *epískopos*). What are the qualities that these shepherds of shepherds must possess? In our analysis of the interviews presented in Chapter 5, seventeen qualities were mentioned to describe a peer-coach. They can be grouped into three categories: experimental, spiritual, and general.

Experimental

The first category of qualifications of a peer-coach is the lure of experience. Lack of credible experience is the principle reason that the majority of pastor-coaches do not have a peer-coach. They cannot find an experienced coach who is able to accompany them at their current stage of development. It is not surprising that the term 'elder' (πρεσβύτερος, *presvyteros*), which is used in the New Testament to describe someone responsible for the church, refers to someone who is "ripe with age."[1] Many pastor-coaches emphasized the importance of having a peer-coach who is credible. Not only

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[1] Zodhiates, *The Complete Word Study Dictionary*, 1993.

should he have experience, but this experience must also be convincing; he must have demonstrated his character and abilities in practice.

Spiritual

The second category of qualification pertains to the spiritual maturity of the peer-coach. He must be filled with the Holy Spirit,[2] able to love and demonstrate compassion. Naturally, this qualification must include the requirements for bishops recorded in 1 Timothy 3:1-7, as well as those of elders mentioned in Titus 1:5-9. It was also pointed out that the peer-coach must be able to speak with courage and in truth so as to respectfully call attention to any faults or inconsistencies in the life of the pastor-coach. This last quality cannot be referred to without bringing up the importance of discernment – that is, speaking the truth at the appropriate time. Discernment on the part of the peer-coach is essential for accompanying a pastor-coach beyond his current stage of development. The peer-coach must be able to understand and accompany the pastor-coach as he faces certain challenges, following the natural pace of his development. Furthermore, the peer-coach must possess the wisdom that is required to exercise such discernment.

Coaching that is founded on the Gospel leads the peer-coach in an attitude of humility vis-à-vis his protégé. As was alluded to earlier, the peer-coach is always aware that he shares the same human nature as the protégé; he faces the same kinds of challenges because of his proclivity to sin. Therefore, the peer-coach must not accompany the pastor-coach with an air of superiority but rather with the heart of a servant, with the desire to help the pastor-coach in his walk with and service to God. This

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[2] Ephesians 5:18; Galatians 5:22-23.

is why he needs to practice introspection, to self-analyze, and to be continually on the lookout for areas in which God wants him to grow. Consequently, the peer-coach will be open to criticism from his protégé. He will want to be receptive towards new ideas and new ways of doing things. Some people see this openness as a form of curiosity, as the desire to learn and understand others' points of view.

General

Regarding general qualities, it is necessary for the peer-coach to be organized, having a very precise model to follow. As has already been stated, he is the one responsible for abiding by the contract that he established with the pastor-coach. The peer-coach must also be disciplined enough to prepare for meetings in advance, paying special attention to the selected mode of communication, and carefully reflect on each meeting after it is over.

The second of the general qualities is one of the most fundamental. In the majority of coaching models, the ability to listen is cited as a primary skill. Genuine listening is very demanding and few people truly are able to do it properly. It requires much intuition, reflection, attention, and intelligence, exacting from the spirit, soul, and body.

The next general quality that the peer-coach must possess is an aptitude for asking good questions. As with the previous skill, one of the qualities that most coaches seek after is the ability to know when and how to ask good questions. In fact, some have described the act of coaching solely in terms of this ability. Good questioning, within the coaching relationship, has the goal of helping the protégé better understand himself, rather than satisfying one's own curiosity. Sessi Hounkanrin writes about this subject: "To effectively question is to dare to open a field of possibilities, new perspectives and

alternatives that did not exist before. It is accepting to let go of your obsessive will for control (conversations, situations, relationships [...])"[3]

Even if the peer-coach already knows the answer, he must use questioning to help the protégé see more clearly in order to understand how he can improve. Questioning eliminates all circular reasoning, causing the protégé to break free from his habitual thought pattern and consider things from a different perspective.

The last general quality of a peer-coach is that of holding the pastor-coach accountable for his own choices. The success or failure of accompaniment, therefore, hinges on the protégé. Ultimately, he is responsible for the steps he has taken, as well as his objectives and strategies. This is why a segment of each session is dedicated to accountability. The peer-coach is not a savior figure for the pastor-coach to rely on for his success or survival. Rather, he is an integral instrument in the developmental process of the protégé.

In the end, all of these traits are essential. The pastor-coach who desires to be accompanied must know how to choose a peer-coach who will facilitate his development. As mentioned in the paragraph about the coaching contract, certain peer-coaches might be excellent at achieving certain objectives while others peer-coach may be more effective at tackling different objectives.

The Qualities of an Accompanied Pastor-Coach

If the metaphor of the shepherd is valid for describing the peer-coach, than that of disciple can be used to describe the role of a pastor-coach who desires to be accompanied. Accompaniment is part of the sanctification process of the believer as it demonstrates the

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[3] https://plus.google.com/xxx/about, "La questiologie : l'art de poser la bonne question…au bon moment," March 10, 2015, http://icfquebec.org/cq-article.asp?i=224.

importance of being continually transformed into the image of Christ Jesus. The present research has brought to light twelve desirable qualities of a protégé or pastor-coach. We can divide these traits into two categories: spiritual and personal.

Spiritual

The first quality in this category is essential and can be summed up in the word 'teachability.' All of the coaches interviewed regarded this as one of the most important qualities. The *Webster dictionary* defines 'teachable' as being "able and willing to learn."[4] This trait, perhaps more than any other, reveals the spiritual character of the pastor-coach. Specifically, it testifies to his humility. Some have described this quality as "submissiveness" and thus see in this trait as the propensity to subject oneself to the coach. It is this sentiment of reverence that causes an individual to desire to be accompanied by a particular coach. In order for a supervisory relationship to be profitable, it is vital that the peer-coach be credible in the eyes of the pastor-coach. The New Testament uses words like 'deference' (twice)[5] as a synonym. The two verbs utilized are: υπεικετε (*ypeikete*) and υποτασσησθε(*ypotassesthe*), both of which communicate the concept of voluntarily placing oneself under the authority of another person out of respect and humility.

The second quality in the spiritual category is integrity. This trait is related to honesty and authenticity. In other words, it is difficult to accompany someone who is

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[4] "Teachable | Able and Willing to Learn : Capable of Being Taught," accessed December 9, 2015, http://www.merriam-webster.com/dictionary/teachable.
[5] 1 Corinthians 16:16; Hebrews 13:17.

disingenuous or insincere. Candor can only be found in an environment where there is absolute confidence, and such confidence can only exist within a culture of grace.

The third quality is a passion for God. This final spiritual quality is a prerequisite for the previous two traits in that a love for God naturally produces humility and authenticity in the lives of people. This passion for God also affects a person's motivation, their goals, their objectives, and their purpose. People who are passionate for God desire to please Him. They are transfixed on the will of God; and, as a result, they will desire to learn, to change, and to develop.

Personal

The personal qualities of the ideal pastor-coach are is primarily a question of how well he knows himself. The ability to know oneself is, in some ways, related to authenticity, however a lack of self-awareness does not necessarily signify that a person is a liar. On the contrary, it can indicate an absence of reflection on one's life, a lack of heeding one's own heart,[6] or a habit of ignoring one's own thoughts. Knowing oneself facilitates growth and enables one to better identify and deal with pertinent objectives.

The second personal trait of a pastor-coach, which directly influences his degree of engagement in the coaching process, is motivation. A person who is very motivated to develop will take every possible step towards accomplishing this objective. They will be prepared to attend all the consultations necessary to accomplish their goals. They will be available by organizing their schedule in order to give priority to their personal, spiritual, and professional growth. It goes without saying that the pastor-coach must be organized

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[6] i.e. that which is most important or that which is most valued in one's life.

so as to be able to devote the necessary time towards his training without neglecting other priorities in his life.

Another personal quality that the pastor-coach must possess is responsibility. This quality is the counterpart of that of the peer-coach; they hold each other responsible. A good pastor-coach is aware that he is most responsible for his personal progress. He will not hold his peer-coach to be liable for his success. If the pastor-coach finds his peer-coach to be incompetent, it is his responsibility to end this relationship and to find someone better equipped to accompany him. Nevertheless, at the same time, he will not use his peer-coach's limitations as an excuse to conceal his own shortcomings.

The fourth and final quality to be sought after in a pastor-coach is a desire to replicate himself onto somebody else (i.e. to train other pastor-coaches). This is all the more important in Quebec. Because there is such a great shortage of peer-coaches in this region, pastor-coaches are regarded as potential future trainers if they have the desire to become such. Indeed, replication by coaching is the only way to fill this void in Francophone Quebec.

Preparation for Sessions

The success of any coaching relationship depends primarily on preparation—on the part of both the peer-coach and pastor-coach. After having established the proper framework for accompaniment, the two must agree upon the particular means by which the conversations will be documented. For example, they might agree to use a digital content platform such as Evernote[7] or Onenote[8].

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[7] "The Workspace for Your Life's Work," accessed December 17, 2015, https://evernote.com/.

Once the contract is established and documented, a series of exchanges must take place along with a sequence of preliminary questions. Once the questions have been answered, the participants need to establish the frequency of the meetings. It is imperative that this questionnaire be completed at the outset, before the first consultation.

Following the preliminary questionnaire, each meeting must be summarized by the peer-coach and documented using the chosen tool of communication, along with the plan of action that the pastor-coach has produced and accepted responsibility for.

As was mentioned earlier, these meetings must be prayerfully conducted, particularly in the preparation phase.

Coaching Session

This section identifies six steps that ought to be followed in a coaching session between a peer-coach and a pastor-coach. Each session should last for seventy-five to ninety minutes in order to sufficiently cover the six steps. In accordance with the principals expressed above, these steps must be viewed through the lens of the Gospel.

Communion

The first step of the session is to establish a harmonious and spiritual connection, which sets the mood for the remainder of the meeting. The act of communion alludes to the relationship between the peer-coach, the pastor-coach, and the Holy Spirit. The French word for communion expresses this concept well: it literally means "common union." As was revealed in the analysis of the interviews, Quebecois francophones are a

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[8] "Microsoft OneNote | The Digital Note-Taking App for Your Devices," accessed December 17, 2015, https://www.onenote.com:580/?omkt=en-US#.

people for whom relationships are preeminent. That is why this first step is crucial: it affect the rest of the process. The act of communion is founded on a friendly exchange through which individuals can discuss faith, family, and life. This can be done in an atmosphere of joy and humor. This is also the step during which the culture of grace can take shape, having been set up by the attitude and example of the peer-coach. The culture of grace can be defined by three action verbs:

1. Acknowledging our nature as imperfect sinners (to dispense with the illusion of trying to be perfect and recognize that we will always have flaws that need to be dealt with).

2. Accepting that the people who surround us are of the same nature as us (in comparison with God, we are no better or worse).

3. Grasping that the grace of God is the power that enables us to continue to grow and change (this power in our lives comes from God and not from ourselves).

This connection must take place on a heart-to-heart level. It is a connection which instills in both participants the confidence to be themselves without fearing judgment or condemnation, where each finds compassion, understanding, and help.

Accountability

The second step of the session concerns feedback on the objectives that were accomplished and the plan of action that was established in the previous meeting. Together, the peer-coach and the pastor-coach must compare the results obtained with respect to the proposed objectives. In so doing, they must attempt to account for any deviations from the intended outcomes. Based on this evaluation, the participants must determine what was gained (learned) and what was not gained by this experience. Next,

after eliminating the cause for any lack of progress, the participants should identify and discuss the obstacles to continued progress if any exist.

Objectives

At this step, the peer-coach and the pastor-coach must agree on what the precise objectives of the meeting will be. Usually, the objectives are based on the pre-established contract, however this is not always the case. The pastor-coach may wish to use the session to work on a particular circumstantial objective. The objectives of the session can also be determined through the framework of the preliminary questionnaire.

The Plan of Action

During the session, the peer-coach and the pastor-coach must agree on how the established plan of action is to be implemented. Without a plan of action, there can be no progress. There are three critical questions that can help to select the proper plan of action: "where am I now?", "where do I want to be?", and "what must I do to get there?" The proper plan of action will contain the following four components:

1. Clear and precise objectives

   In order to meet the criteria, the objectives must contain the following elements (SMART): they should be Specific, Measurable, Attainable, Realistic, and Time-based (Some include an E for ethical);

2. The means by which these objectives are to be attained (specific actions to be taken);

3. The estimated time-table; and

4. The expected results.

The Gospel

As has been noted on several occasions, whether in a time of prayer, confession, repentance, or biblical instruction, the Gospel must be the focal point of the coaching session. Prayer and teaching moments can be scattered throughout the session; they do not need to be reserved for the closing of the meeting.

Thanksgiving

The session must end with a prayer of thanksgiving for what God has accomplished and what He will continue to do until the next session, even if all the objectives were not met. Thanksgiving is the acknowledgment of the continued work of God in our successes and failures. It is crucial that these meetings encourage the pastor-coach so as to exhort him to maintain his discipline and his desire to be accompanied by his peer-coach.

Retrospective/ Overall Review

After the session, it is beneficial for the peer-coach to make a summary of the session and post it on the chosen digital platform (Evernote or OneNote). These notes must contain the objectives from the previous session, the plan of action for the next meeting, and all of the important decisions that were made.

Peer-Coaching

The coaching model for the development of francophone pastor-coaches in
Quebec should also include a framework for peer-coaching that will help to meet their
need for sustained growth. Peer-coaching is defined in the literature as:

> A partnership between teachers in a nonjudgmental environment built around a
> collaborative and reflective dialogue. It is a confidential process through which
> instructors share their expertise and provide one another with feedback, support,
> and assistance for the purpose of enhancing learning by refining present skills,
> learning new skills, and/or solving classroom-related problems.[9]

This type of accompaniment can be easily implemented due to the low number of
available peer-coaches in Quebec, but there are also many other advantages for
establishing this coaching model. Certain objectives can be attained within a group
setting that cannot be accomplished in a one on one meeting between a peer-coach and a
pastor-coach. Following are a few examples of these advantages:

- Support and encouragement from one's peers

- Exposure to other forms of coaching

- Training on certain situations that one may have not yet experienced

- Learning about new coaching methods (Normally, participants of a peer-coaching
  group will take turns leading the sessions).

- Helps one to break out of "isolation mode"

It will be easier to establish peer-coaching groups within the association of the
Evangelical Baptist churches of Quebec because of their values, their structure, and the
close ties between the members of this organization. Nevertheless, a certain framework is

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[9] "Microsoft Word - TD.1.3_Scott&Miner_Peer_Coaching.htm -
scott_miner_peer_coaching7421.pdf," accessed November 29, 2013,
http://www.kpu.ca//__shared/assets/scott_miner_peer_coaching7421.pdf.

indispensable to the proper functioning of the group. Here are two recommendations for the organization of a peer-coaching group:

The Contract

Even more so than in the two-person framework, the contract for group peer-coaching must be exceptionally clear, considering the number of participants involved. This is especially true when dealing with the following details:

- The number and choice of participants

- Confidentiality

- Trust

- The coaching (?) framework

- The objectives

- The progress

- The spiritual framework

- The session structure, and how closely the leader is to follow this structure

Factors for Success

A certain number of factors must be taken into account in order to have a successful group – factors such as respectfully listening, integrity, participation, sharing of both positive and negative experiences, empathizing, and offering constructive support through observation and feedback. Even in a group setting, Gospel-centered values, such as forgiveness, are still very pertinent. Occasions for potential offenses are multiplied in larger groups; there is always the potential for cynicism, criticism, and disparaging

comments. In the end, all the same qualities mentioned for a pastor-coach must be sought after and fostered by the participants in order for the peer-coaching experience to be successful.

Life-Style Coaching

As was highlighted in the introduction to this chapter, one of the coaching particularities of the francophone Baptist churches in Quebec is their culture of proximity. They complain about the use of the term 'church family.' This close-knit culture is expressed in the frequency of gatherings, whether at the seminary, at conferences, or for common projects. In addition, churchgoers get together regularly, thus provoking multiple occasions for discussion. Furthermore, as in the case of Jesus or the apostle Paul, accompaniment and the training of the protégés does not just occur in formal meetings but in the course of everyday life through personal visits, services, and the sharing of meals.

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